NATIONAL COUNCIL

OUTLOOK

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Church Young People Take a Look at the Nation's Capital

Vol. IX, No. 4, April, 1959

National Council **OUTLOOK**

Journal of Interdenominational Cooperation

The Cover: Stuart Langton, Springfield, Mass., national chairman of the United Christian Youth Movement, left, and Kathy McElroy, Parma, O., secretary, chat with Secretary Arthur S. Flemming of the Department of Health, Education and Welfare, at a visitation of denominational youth presidents and UCYM officers in Washington, D. C., March 11-12. Mr. Flemming is a former vice-president of the National Council of Churches.

DONALD C. BOLLES, *Editor* AENID A. SANBORN, *Associate Editor*
Staff: FLETCHER COATES WENDELL KELLOGG GERALDINE SARTAIN ELSA KRUUSE
WILLIAM K. WILSON. *Editorial Advisor*

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THE 32 CONSTITUENT COMMUNIONS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustans Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

Denominational youth organization presidents and officers of UCYM visit the White House.

Church Young People Look at the Nation's Capital

By WENDELL KELLOGG

THE recent visit to Washington by national Protestant and Orthodox youth leaders was "a symbolic and significant experience," reports Stuart Langton, Springfield, Mass., national chairman of the United Christian Youth Movement.

He reported it "an illustration of the growing concern for world order among the young people of our churches, an expression of the conviction that the Gospel of Jesus Christ is relevant to a world of overwhelming change and confusion."

Thirty-four denominational youth group presidents and officers of the United Christian Youth Movement exchanged beliefs and concerns on many key issues of the day with President Eisenhower, a Cabinet member, State Department officials, and Congressional leaders.

The visit was part of a program of study and action in international affairs begun three years ago by the youth of the churches. "Hundreds of thousands of young people today have a growing concern for world order and are engaged in youth group study of it," said Mr. Langton.

"In such meetings leaders of government and of the ecumenical movement have often been born. This experience will help to spark the growing interest in world affairs among the youth groups of our churches.

"The visit also brought a fresh talent and appreciation to the leaders of government who met with this group."

The UCYM group urged "united acceptance of our Christian responsibility in these issues" in a message to young people at the close of the March 11-13 visitation.

"A vital part of the church (who) must act alone and together, we are youth with a cause in a 'causeless generation,'" they said.

"The battlefields of our day are the struggles toward freedom from poverty, disease and illiteracy in India and other Asian nations, Africa, and Latin America.

"We must support the economic, political and ideological battle against communism and the conditions which breed it as we express (our) Christian conviction."

At the White House, the young churchmen also laid before the President a strong call to prayer and action for equality, cooperation, and community among nations. In response, Mr. Eisenhower stressed spiritual values in private and public life.

Even in army barracks, the President said, the need for spiritual understanding has often been brought home to him. From religious values, he declared, stems free government based on the dignity of the individual and his God-given rights.

By the same token, he said, nations which deny the significance of such values have no respect for the individual and his role in society.

The President expressed pleasure that the delegates of UCYM speak for the application of Christian philosophy to everyday life and the problems of the world.

The document presented by the church youths pointed up the theological and moral bases for Christian action in international affairs.

"Christian love and belief in the equality of man under God gives us a concern for people, which requires a just society," the statement said. "Christian youth as instruments of God can influence change toward His will as a part of the world mission of the church."

It sought extension of human rights, elimination of the causes of war, of

discrimination, exploitation, gross inequities in living standards, and unequal opportunities for health, work and education.

The 25-year-old UCYM is the official cooperative agency, under the aegis of the National Council of Churches, for the youth program of 30 denominations reaching ten million young people between the ages of 15 and 23. It also is representative of hundreds of local and 40 state interdenominational youth councils.

Heading the visitation was Stuart Langton, 20, Springfield, Mass., national chairman.

The State Department's Edwin M. J. Kretzmann, deputy assistant secretary for public affairs, said that the principal issue with the USSR is not military, but economic and spiritual. A basic tenet of U.S. policy as it affects other peoples is "humanitarian freedom of choice," he noted, and called "fulfilled commitments" part of the U.S. "pattern for peace."

Senator John Kennedy (D-Mass.) emphasized the crucial importance of aid to India as the largest democracy in the world. He also favored improvements in the immigration law, such as helping to unite immigrant families.

The young visitors discussed with the Civil Rights Commission, discrimination, segregation, and the role of young people in helping to solve community problems.

"As Christians, we feel that God can act for and with us in these areas of critical public problems," the young people said.

Secretary Arthur S. Flemming, Department of Health, Education, and Welfare, said that government policy should be developed on spiritual and moral grounds toward meeting human need in the world.

New York Times bureau chief James Reston told the group that much of the world's difficulties stemmed from the problem of passing power "from men born in the nineeenth century to those born in the twentieth."

The delegates heard at first hand about space needs and food surpluses from Representative James Fulton (R-Pa.); about draft legislation from Senator Francis Case (R-S.D.); about deterrents to war from Senator Leverett Saltonstall (R-Mass.); and about a wide variety of subjects from Senator Jacob Javits (R-N.Y.), Representative Walter Judd (R-Minn.), and Representative Marguerite Stitt-Church (R-Ill.).

UCYM, which recognized the Hawaiian Youth Council as its 41st member state council last August, was congratulated on its "foresightedness" by Hawaii Governor William F. Quinn at an impromptu reception to celebrate the 50th state. The group heard from the Senate gallery part of the debate on the subject.

The United Christian Youth Movement is in the middle of a five-year-long study of international affairs.

Following is a listing of those participating in the Washington consultations:

UCYM Officers — Stuart Langton, Springfield, Mass., Congregational, *chairman;* Lela Garner, Memphis, Tenn., Cumberland Presbyterian, *vice chairman;* Kathy McElroy, Parma, Ohio, Congregational, *secretary;* Helmar Nielsen, Lewisburg, Pa., American Baptist, *outreach chairman;* Dorothy Willis, New York, N. Y., Associate Reformed Presbyterian, *international affairs youth associate.*

National Denominational Youth Presidents — James Brasel, Cartter, Ill., United Presbyterian USA; Maurice Cherry, Montezuma, Ga., Christian Methodist Episcopal; Peggy Deal, Laverne, Calif., Church of the Brethren; Judy Ford, Concord, N. C., United Lutheran; Peter Melnik, New York, N. Y., Russian Orthodox; James Miller, Charlton Heights, W. Va., American Baptist; Barry Olsson, Lindsborg, Kans., Augustana Lutheran; Alise Ogden, Alfred, N. H., Seventh Day Baptist; Dennis Papazian, Ann Arbor, Mich., Armenian; Philip Pavlik, Cambridge, Mass., Protestant Episcopal; Darrell Taylor, Anderson, Ind., Church of God; Reginald Wagner, Mt. Holly Springs, Pa., E and R and Congregational Christian.

Other Denominational Youth Representatives — Fruzsina Harsanyi, Carteret, N. J., Hungarian Reformed; Margaret Haworth, Greensboro, N. C., Five Years Meeting of Friends; Leroy Nesbitt, Washington, D. C., African Methodist Episcopal; Harry A. Smith, Washington, D. C., National Baptist, Inc.; Mrs. Sandra Morris King-Shaw, Washington, D. C., Methodist; James Waits, Hattiesburg, Miss., Methodist vice-chairman.

Advisors — Rev. C. C. Coleman, Jackson, Tenn., youth program, National Baptist; Rev. Allan Egly, Anderson, Ind., director, Church of God youth work; Louise Hatch, Greenwich, Conn., Protestant Episcopal Youth Division; Robert Kempes, Philadelphia, Pa., United Presbyterian USA, Youth Department; Rev. T. Royal Scott, Philadelphia, Pa., United Presbyterian USA, Youth Department; Rev. Perry A. Smith, Washington, D. C., youth work director, Christian Methodist; Rev. Charles Thomas, Hot Springs, Ark., Christian Methodist Episcopal; Rev. Donald O. Newby, Rev. John Wood and Rev. Andrew Young, New York, Youth Department, executives, and Rev. Kenneth Maxwell, International Affairs executive of the National Council.

Edwin M. J. Kretzmann, Deputy Assistant Secretary for Public Affairs, discussed foreign policy and State Department philosophy in an hour-long session with the youth delegation, on which 22 denominations and 20 states were represented. The visit to Washington was part of a five-year emphasis by the UCYM on the study of international relations.

James Reston, Chief of the Washington Bureau of the *New York Times*, discussed Washington personalities and world affairs for an hour with the UCYM delegation. The young people also found time to visit the White House, President Eisenhower, a Cabinet member, State Department officials, and a number of Congressional leaders from various states.

South America—Mission Field Unlimited

By ELSA KRUUSE

WHEN the Executive Committee of the World Council of Churches meets in Buenos ires, Argentina next February, it will e the first time that it has ever conened in South America. It will also be ne first opportunity for Protestant hurch people in that amazing connent to get to know and talk with the eaders of the world ecumenical movement who will attend.

At the suggestion of Methodist Bishop ante Uberto Barbieri of Buenos Aires, ne of the World Council's five living residents, committee members will be nvited to speak in churches in many nds south of the Caribbean before and fter their business sessions.

What is the state of Protestantism day in South America? What will most npress them—or, for that matter, anyne close to the churches in other counies—about the South American Protstant communities they visit?

Bishop Barbieri sees the continent as rategic ground for the present and ture growth of the Protestant churches nd anticipates "phenomenal increases" membership in the years ahead. Anher authority, Dr. Alfonso Rodriquez Cuba, told the International Mission-y Council in Ghana a year ago; "Protstant Christianity in South America on the march; the influence of the otestant community is far out of proortion to its numerical size." And the e Pope Pius included "the invasion Protestantism" into South America one of "four mortal dangers to the man Church."

Estimates of actual Protestant church embership vary and are hard to conm. For one thing, the formalities of embership are not uniform; for anher, many independent religious oups have either never taken or do t report such figures. The important ing, according to reports from several untries, is that more and more local urches and church schools are filled ery Sunday. Estimates of the total Protstant community—members inquirers, milies and children—they say, give a tter idea of the potential of the Protstant churches, which in South Amerare generally known as the Evangeal churches.

CAVE, Radio and Audio-Visual Center in Campinas, Brazil, for which ground was broken in March 1957, is now producing daily and weekly broadcasts which go out over 35 stations across Brazil, and films for TV use. In Uruguay, Chile, Peru and Argentina also religious programs are sponsored by the local Evangelical church federations.

Protestant influence, say the authorities, must be seen against the economic, social and political history of each nation on the continent. Long before governments undertook technical aid programs, missionaries from the United States, Canada, Scandinavia and other countries awakened the social consciousness of people in countries often dictator-ridden and periodically torn by revolution. Through the schools and hospitals they founded, as well as their churches and missions, U. S. Protestant denominations in particular have been responsible for an awakening and developing democratic spirit in each area where they are working.

This point has been made by Bolivia's former U. S. Ambassador, Victor Andrade, himself a graduate of the American Institute (Methodist) in La Paz, where he also taught for six years. The recent downfalls of six Latin American dictators have, in turn, contributed in most cases to broader religious freedom and tolerance. Excluding Cuba and two lands in Central America, three continental countries — Venezuela, Colombia and Argentina—are currently struggling with democracy, leaving General Stroessner of Paraguay the only remaining military dictator. As a result, the churches in South America and their corresponding denominations in the U. S. and elsewhere already find themselves right in the middle of an era of rapid social change, which it will be difficult to keep pace with.

Following his recent survey of Lutheran Missouri-Synod work, Dr. Walter F. Wolbrecht declared: "Mission opportunities for Protestants in South America are virtually unlimited." He emphasized, however, what other denominational leaders also are agreed on—that more nationals must be trained for the ministry so that strong indigenous churches can develop in these countries.

Eighteen theological seminaries in South America — all relatively small — are working to supply them against various odds, mostly financial. Five are supported by Southern Baptists, four by Presbyterian groups and one each by the Methodist, Protestant Episcopal and Moravian churches. Union Seminary in Buenos Aires is interdenominational.

The agricultural reforms, schools, literacy programs, hospitals and health clinics initiated by missionaries are highly praised in a recent study by the National Planning Association. Its report on U. S. Technical Cooperation in Latin America states: "It has been estimated that U. S. missionaries in South America

are doing the equivalent of the full-time work of 2,000 technicians in programs of technical assistance."

The report cites the Christian Medical Council for Overseas Work of the National Council of Churches' Division of Foreign Missions as making "important efforts to provide technical guidance" to hospitals and clinics in almost every country on the continent. Also saluted is Agricultural Missions, Inc., founded by Dr. John R. Mott, which cooperates with the Division's department of Rural Missions in training landowners in modern farming techniques.

Through the Foreign Division's Committee on World Literacy and Christian Literature, (Lit-Lit), and the Literature and Literacy program of the National Council's Committee on Cooperation in Latin America (CCLA), one of the biggest barriers to reaching the people with the Protestant Christian message is being torn down. The newly literate, trained in church schools and through literacy campaigns, can buy books and magazines, produced for them by the church agencies working together in the project, in 40 bookstores across the continent. Of these, a major undertaking is the CCLA magazine, *La Nueva Democracia,* which 24 American and Canadian foreign mission boards and agencies help support.

While television is not practical as yet for the churches' work outside large cities, radio and audio-visual aids are developing at an increasing rate as more and more programs are being produced locally. Such work is carried on both by the CCLA and the Division of Foreign Missions' Radio, Visual Education and Mass Communication Committee, RAVEMCCO. In March 1957, ground was broken for the Radio and Audio-Visual Center, CAVE, in Campinas, Brazil, now producing daily and weekly broadcasts which go out over 35 stations across Brazil and films for TV use. Programs in Uruguay, Chile, Peru and Argentina also are sponsored by the local Evangelical church federations.

On their return last month from a survey of present needs in audio-visual aids, Dr. Howard W. Yoder, CCLA executive secretary, and Rev. Edwin M. Luidens, executive secretary of RAVEMCCO, noted that good progress is being made in plans for the Latin American Evangelical Conference to be held in 1960 or 1961 in Lima, Peru.

Another major Protestant convocation will take place this summer in Sao Paulo, Brazil, when Presbyterians from around the world will meet in the 18th General Council of the World Presbyterian Alliance. And convening this month in Buenos Aires is the Third Latin American Lutheran Conference, whose newly formed autonomous United Church in Brazil has 20 congregations and 3,786 baptized members.

Six nations—Brazil, Uruguay, Argentina, Chile, Peru and Colombia—have National Christian Councils. Other moves toward unity and cooperative action are seen in the recent organization in Peru of the first interdenominational Congress of Evangelical Women and the fact that the Peruvian Council of Churches is conducting a survey of Christian education programs. In Argentina the first United Council of Christian Education has been organized and interest in the work of the World Student Christian Federation is growing. Though new to most South American campuses, active student groups with trained leaders are working in Brazil, Bolivia, Uruguay and Venezuela, and the Federation in Argentina is being reorganized.

Protestant missions have always placed major emphasis on education and there are now in South America more than 1,000 primary schools, about 150 secondary schools and 60 commercial and vocational schools which either had their origins in missions or are still supported by U. S. and Canadian denominations.

Among institutions of higher learning, Mackenzie Institute in Sao Paulo stands out. Founded by the Presbyterians, it is now completely self-supporting. In addition to a general high-school curriculum, it has schools of law, medicine, the humanities, engineering and science, enrolling some 5,000 students in all. Of this institution, the National Planning Association report says: "It has broken ground in many ways—boys and girls, Negroes and whites, all faiths and denominations study there together."

Educational work is not restricted to the larger cities by any means. Apart from the reported dramatic adventures and often dangerous expeditions to the mountain fastnesses of South American Indians by American missionaries, small mission schools in one or two rooms in a village are quietly bringing literacy, health instruction, Bible study and vocational training to thousands in underschooled areas. One such program is conducted in Ecuador by the Church of the Brethren, in a rural school near Quito. With a strong Parent-Teacher Association, it has also become a community center where help on all kinds of problems is available. A new project, Brethren House, is being planned which will provide a wholesome environment and leisure activities for Indian men and their families when they come to Quito. In addition, the church has bought a tract of land on the rim of the jungle, which is now being cleared for a large resettlement project. Numerous other pioneering ventures could be cited by all Protestant groups serving in South America.

PROTESTANTS IN TEN SOUTH AMERICAN COUNTRIES

Country	*Population*	*Approx. Protestant Membership*	*Total Christian Community*
Argentina	19,111,500	116,557	364,369
Bolivia	3,162,000	11,240	29,373
Brazil	58,456,000	809,576	2,500,000
Chile	5,930,809	133,180	750,000
Colombia	12,657,070	14,317	45,405
Ecuador	3,619,345	2,669	4,888
Paraguay	1,565,000	3,441	22,839
Peru	8,605,549	28,922	72,789
Uruguay	2,550,000	5,604	10,459
Venezuela	5,774,000	8,690	17,766

One spotlight on Protestant achievement was turned on Barranquilla, Colombia, in December 1956, where the Fourth Latin American Congress of Evangelical Youth was held under the theme: "Religious Liberty and Social Justice."

One of the statements made by the Congress was of special portent: "Violence, demagogy and political opportunism, as a means to achieve social justice, deserve to be definitely rejected by our youth because they completely disagree with Christian principles."

As the Congress was meeting in Colombia, this statement, as well as the letters which the young people sent to the heads of all South American states, took some courage. The trials of Protestants in Colombia have long been a source of sorrow to the churches. The toll in deaths and churches destroyed during the worst years under the dictatorship of General Pinilla, who was ousted in May 1957, is well documented.

In a report on the current situation Dr. Richard M. Fagley wrote in *The Christian Century*: "The downfall of the Pinilla regime brought a decrease in violence against Evangelicals and Protestants but the repressive decrees of the discredited distatorship remain." The executive secretary of the Commis-

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An Ethical Approach to Inflation

By CAMERON P. HALL

INFLATION causes injustices in the distribution of income between different segments of our society, discourages thrift, frays the fabric of society by affecting the relationship of economic and social groups, and leads to discord in human relations. These are practically the words in which a widely representative group of lay and clergy leaders put their agreement that inflation is "a cause of concern to Christians." What are some of the major factors in exercising a sense of ethical responsibility toward inflation, its cause and cure?

One important element is the avoidance of placing major blame upon any one economic group for lighting and feeding the fires of inflation. Any "devil theory" is utterly beside the point. The natural temptation to single out a scapegoat should be recognized by Christians for what it is—a temptation to be resisted.

It is to be remembered, too, that there is a division of opinion over how apprehensively some degree of inflation should be viewed. There are some who advocate "creeping inflation" as a legitimate price necessary for economic growth; this is denied by others. Each side has able supporters.

Over-all Responsibility

The most rapid rise of inflation in its modern phase took place in connection with World War II and the later Korean fighting; this is in line with the pattern of our earlier history of inflation. But, for the inflationary trends in recent years, responsibility falls upon all groups. In a February press conference President Eisenhower emphasized this over-all responsibility. "We have got a problem here," the President said, "that goes right across the board. You cannot excuse anybody in Government from responsibility, you cannot excuse the business leader, the labor leader, indeed, you can scarcely excuse any citizen. All of us have a problem to meet and to help solve." An ethical fact of overriding importance is that responsibility for inflation is not a monopoly or even near-monopoly of any one group, but it is rightly seen to rest in generous measure upon all.

Viewed in Context

A further element in an ethical approach to inflation is to view it in the full context of our national economic situation. The fact and threat of inflation is one aspect of this; it leads to a lowered purchasing power of the dollar from wages and salaries. But the fact and threat of unemployment is also part of the current situation; it leads to no income from wages or salaries. Both of these factors have profound social and human importance, and hence need to be kept constantly in the concern of Christians. At times, inflation may seem to get more out of hand than unemployment while, at other periods, un- and under-employment will take on greater seriousness. For example, in early March 1959 the unemployed were in the vicinity of 7% of the labor force, their ranks crowding the five million mark, which many expect to be passed in the next few months. And, as recently as 1958, we have had both rising unemployment and a rising consumer price level simultaneously!

The above is not intended to minimize the existence and threat of continuing inflation. But it is designed to put alongside of it the fact and threat of continued serious un- and under-employment. An ethical approach to inflation will see unemployment as the other major problem to be faced in reaching for our national objective of stability in both the dollar and employment.

Broad Ethical Positions

A third basis for ethical action in regard to inflation is suggested in an earlier study document from the Department of the Church and Economic Life. It was published in 1951 under the title, "Christian Responsibility toward Some Ethical Problems in Inflation." Prepared during the Korean fighting by members of the Department's General Committee, this document pointed, among others, to three broad ethical positions. First, that no major economic group should base its own acceptance of sacrifices upon the acceptance of equal or greater sacrifices by other groups. "If every major economic group —whether of workers, farmers, or employers, make their contribution contingent on prior action by other groups, and each is continually looking over its shoulder to see what the other is doing, the moral as well as the practical basis for a successful stablization effort is seriously undermined."

Second, this document notes that every group tends to judge with a necessarily self-interested opinion what it should be called upon to do in relation to what should be required of other groups. Hence, ultimately, "the final judgment as to whether different groups are in fact sharing equitably in the burden must be a public responsibility."

Third, it is observed that each economic group seeks to be exempt from the inroads of inflation upon its real income. This is morally indefensible, for if "such major groups are wholly successful in maintaining their command over goods and services while the basic causes of inflation continue to operate," even greater hardships from inflation will fall on other groups less able to defend themselves, such as workers in weak bargaining positions, people dependent on fixed income, and low income families without substantial savings.

What To Do About It?

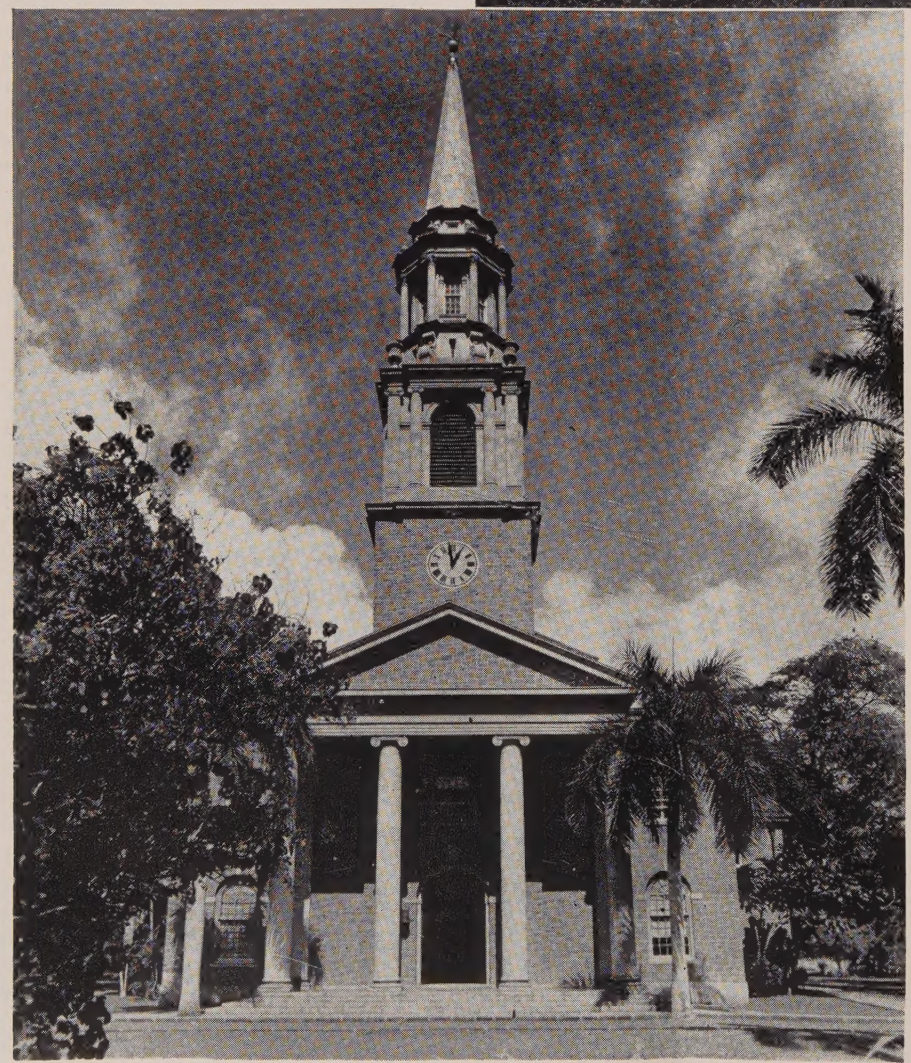
The individual Christian as businessman, worker, consumer and citizen may well have the urge "to do something about this inflation situation." But this "situation" is complex and diffuse. He may well feel a more immediate and compelling responsibility toward particular people with whom he has an intimate and specifically recognized relationship. With the members of his family, for instance; likewise his business associates, his fellow labor union members, or his stockholders. What he owes to these may well seem more heavily weighted with ethical importance than his responsibility toward "the inflation problem." At any rate, in reaching decisions as employer, employee, consumer and citizen the individual with a concern about what he can do about inflation will also have a concern about what he should do for the good of those with whose life his is joined in some particular way. Here

(*Continued on page* 26)

Rev. Cameron P. Hall is executive director of the National Council's Department of the Church and Economic Life.

The Churches in Aloha Land

By GERALDINE SARTAIN



MR. AND MRS. TOURIST step off the plane in Honolulu to leis, the Royal Hawaiian Band and the soft luminosity of the semi-tropic sun. Hibiscus and Golden Shower merge their fragrance. Hula maidens extend their welcome even to visiting ministers.

Behind all the tourist bait, however, stand vast schools, hospitals, banks and business houses. They attest to the cultural, social and financial life of the island paradise.

The skyline, etched by the towers of many churches, affirms the religious life. Some wayside chapels and great cathedrals stand on the site of former grass-thatched shrines of the days of Hawaii's royal kings and queens, turned Christian.

One out of every three persons in Hawaii is a Christian. Some 215,000 persons out of an estimated population of 640,000 are enrolled members of the Christian churches.

This is a truly remarkable record in a land where paganism was indigenous and Buddhism, Shintoism and Confucianism accompanied successive waves of immigrants, brought in from the Orient to provide cheap labor for Hawaii's sugar and pineapple crops.

Above — Kamehameha Co-eds; *Left* — Kawaiahao Church (Congregational) built in 1841 of coral reef rocks passed hand-to-hand for a quarter of a mile by devoted members.

On a 78-day flight around the world, Dr. A. L. Roberts notes that he had seen Christians of many races and nations with heads bowed in prayer. He was to see them again in Hawaii, Christians all — Koreans, Chinese Japanese, Filipinos, Hawaiians, Puerto Ricans, Caucasians. They literally spill out of the churches.

The difference here was that these many-hued peoples were all fellow-Americans. Everything in that lush island archipelago, soon to be our fiftieth state, seemed as familiar to him as the white colonial churches of New England.

Dr. Roberts is general director of the National Council's Commission on General Christian Education.

Civic organizations, streets, buildings, churches, transportation, were all American. Dr. Roberts was home! This was

implicit in the total impact of Hawaii on a visiting churchman.

Most significant perhaps was the pervasive friendliness, the warmth from the heart in the greetings extended a *malahini* (newcomer).

The churches in this "garden of religions" have a proud history and they are expanding swiftly. A huge nosegay of children are learning of the Master in Sunday schools that can hardly be built rapidly enough. Nearly 60,000 Protestants fill the pews for worship.

Congregationalists (United Church of Christ) top the number with 113 churches and 15,000 to 18,000 members. This is the legacy of their partnership in the American Board of Commissioners for Foreign Missions, which was the first agency to send missionaries across the seas. The year 1820 saw a band of 17 of the intrepid and God-fearing sail from Boston harbor on the brig *Thaddeus* bound for the Sandwich Islands, as Hawaii was then called. Included in the group were a farmer, mechanic, teacher, printer, physician, two ministers and their wives and children.

They had come in answer to the prayers and dying wish of Henry Opukaihai. A Hawaiian boy of 16, slated to become a pagan priest, Henry leaped into the sea off the island of Hawaii in 1808 and swam to an American ship headed for New York. There he begged a job as cabin boy and thus escaped to the mainland to seek Christian training.

In rapid succession came Mormons, second in membership (1849); Methodists with some 4,000 members in 27 churches today (1855) and Protestant Episcopalians (1861). Some arrived on invitation of King Kamehameha, who asked for them in 1794. The Society for the Promotion of Christian Knowledge

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Top—First-grade church school class, Waiokeola, Honolulu; *Center*—The acting Minister at Central Union Church in Honolulu welcomes all servicemen; *Bottom*—High school class of church school being held in a garage near the church, Waiokeola, Honolulu.

Ambassadors Without Portfolio

Above—Group of teen-agers under Youth for Understanding program in Michigan, stop at the World's Fair in Brussels. *Below*—Mrs. Rachel R. Andresen who has charge of the Youth for Understanding program for the Michigan Council of Churches.

NEEDLESS to say, as I send Gerd back to his fine parents, I am also sending my heart." This was the comment at the end of her report from a woman in a Michigan town who had been "second mother" for a year to an exchange high-school student from Germany.

Under the Youth For Understanding program sponsored by the Michigan Council of Churches, 116 ten-agers from eight countries are living in private homes and going to school in Michigan communities this year. And last summer, 228 American high-school students returned visits in their friends' homes in Western Europe.

"This Big Family exchange, which began in 1955 when Michigan youngsters went overseas for the first time, knocks ideas out and ideas in," Mrs. Rachel R. Andresen commented as she described the program she directs. Through a contract with the U. S. State Department, the Michigan Council and many of its member councils and churches sponsor this major project to promote better understanding between American and foreign young people.

In 1951, a group of German teens who had not belonged to the Hitler Youth, came to Detroit to live with American families under the government's Educational Exchange Program of American High School Studies. It was hoped that by becoming acquainted with American family and community life, they would discover that democracy is not just an idea but a way of living. The plan was so successful and the "adoptive" parents so enthusiastic that it has since been expanded by visits abroad of U. S. students into a major contribution to improving international relations.

Comments from European teens underline the impact made on some of their preconceived ideas by their American experience.

"There are the baby-sitters, a perfectly new experience for me," young Ursula wrote in the questionnaire which each student is asked to fill in on departure for home. Having earned quite a few extra dollars at the job during her American school year, she was able to report: "It gives parents a chance to have some recreation without the fear in the neck that their children will turn the house over while they are gone, and," she added, "there are American husbands who sometimes help with the housework."

Another student returning to his family declared: "Before I left Germany, I hadn't heard much about American family life but what I had heard was not as good and as right as it should have been according to reality."

Underlined in a prospectus of the project are several basic conditions:

"Students must realize they are not here for a gay adventure, a sight-seeing tour or advancement of their personal ambitions," declares one section. "They are here to study the United States by going to school and carefully observing our customs and practices. This also applies when students go to other countries."

Another section makes clear that: "Host parents are to treat students exactly as they treat their own children and students are to give their host parents the same respect and obedience which they give their own parents."

With few exceptions, Mrs. Andresen reported, the schools, which charge no tuition, have entered students in the senior class and granted them diplomas at the end of the year. Teachers, superintendents and principals are enthusiastic about the exchange and repeatedly request that overseas students be placed in their districts.

The American family which accepts a foreign student begins the year with many feelings of apprehension, according to Mrs. Andresen. How will this young stranger fit in? A working knowledge of English is a requirement for students coming here, but what about misunderstandings and different customs?

After more than five years of experience Mrs. Andresen can say: "In a period of days and never more than a few weeks the relationship boils down to one of family — mother, father, son and daughter. The student loses his reserve and enters freely into the give-and-take of family life. He learns how to use his hands and something about the dignity of work. And he learns to take himself a little less seriously."

These new family ties are usually carried over to include the parents overseas. As one American father reported: "My payoff came when Dorte wrote me about her fiancé and concluded with, 'He's just like you, Dad!'" And there was the German father who told the American family: "I sent you a boy and you have returned me a man."

Mrs. Andresen is convinced that one of the real strengths of the program is that the average age of the students

n both sides is 17, young enough to dapt easily to new situations. And they re carefully selected. In Michigan, a pecial committee reviews applications vhich ask four pages of questions such s: "How do you feel about people — lo you like to be with others?" "Have here been experiences in your life vhich might interest other schools and tudents?" And, "Have you studied American history?" Then come the lists f hobbies, interests and favorite books.

Students from abroad who like music, or example, are placed, if possible, in music-loving home. Sons and daughers of professional people abroad live vith American families of the same pro-ession.

At least six activities are planned by he council each year for the entire group. These include some weeks in summer camp, a ski week end in northern Michigan, and a visit to Ann Arbor as guests of that city's church council and the University of Michigan. An important event is participation in a model United Nations Assembly at Hillsdale College each year in which the American and foreign students prepare ahead to serve as delegates.

A farewell party is usually held at Northville where the entire community turns out to entertain them and the dining room overflows with family and friends. "This is their night," Mrs. Andresen declared, "and they are the program."

A fitting climax on the way back to Europe is a visit to the United Nations where they attend sessions and have lunch in the Delegates' dining room. They return by ship with several counsellors and with much good advice ringing in their ears: "Don't make unfavorable comparisons between life here and at home"; "Write your host parents often—they think a lot of you"; and "Remember that you are not an authority on another country simply because you have lived there. Qualify your statements by saying—This was *my* experience."

A new project of the Michigan Council of Churches and city councils working with it was begun last year and has proved such a success that it is being repeated. This is the Michigan Chorale of 75 high-school students who are now

(*Continued on page* 14)

Protestant Publishers Hold Workshop in St. Louis

A little-emphasized but important adjunct of Protestant church life n the United States consists of the nany groups which produce religious ublications. The men who run these nterprises, and the material they proiuce, can exert a widespread Christian nfluence on the American book-reading ublic. They provide an outlet for sigificant works on the Christian ethic nd its implications for all facets of merican society—in addition to pubishing hundreds of works that deal ore specifically with problems of the hristian faith.

A group of these men met recently n St. Louis at the eigth annual workop of the Protestant Church-owned ublishers' Association. This group inudes all the major Protestant denomitions. In the light of the contributions they have made in the past, the St. Louis meeting pinpointed one of the goals of the future when Emory Stevens Bucke, editor-in-chief of the Abingdon Press of the Methodist Church, gave his answer to the question, "Why is the church in the book-publishing business."

Mr. Bucke put his conclusion bluntly: "The plain tragedy of too much of our church-owned publishing is that so little of it can be understood by the masses of people." He called for a major effort to "break through the pile of mail stacked in our doorways and go hunting for people who have something to say and who can be helped to say it."

Coming from a man who is a chief executive of one of the nation's largest church-owned publishing operations, added weight is given to his warning that "intellectual and cultural snobbery has no place in the office of a church editor." He urged the publishers' representatives to whom he spoke to get a "knowledge of people and their language" and to develop a willingness and ability to "work carefully" with authors.

The outgoing president of the association, Dr. Wilbur H. Cramblet, reminded the group that "the vital tasks, relative to the salvation of mankind, to which religious publishers have dedicated themselves are the most important in the publishing field."

Dr. Cramblet served for 18 years as president of Bethany College before heading the Christian publishing house in 1952.

The new president of the association is Dr. Birger Swenson of the Augustana Book Concern.

PROTESTANT CHURCH-OWNED PUBLISHERS' ASSOCIATION at the annual Meeting and Workshop in St. Louis February 23-26. Front row, from left to right: Walter Seaman (Methodist Publishing House), Dr. W. H. Cramblet (retiring President—Christian Board of Publication), Dr. Birger Swenson (new president—Augustana Book Concern), H. F. Osteyee (American Baptist Publication Society), Leonard Wedel (Sunday School Board of Southern Baptist Convention). Standing, from left to right: Melvin Brauch, (Concordia Publishing House), Lewis DeBlois (Seabury Press), Gordon Bray (United Church Publishing House), Daniel Nystrom (Augustana Book Concern), Stuart Johnson (Christian Board of Publication), Charles Colman III (Westminster Press), E. W. Bodenman (Wartburg Press), James Cooper (Executive Secretary of PCPA), and Cameron Deans (John Knox Press).

NEW OPPORTUNITIES AWAIT THE CHURCH

IN LAND OF ESKIMO, INDIAN AND ALEUT

By **Louisa R. Shotwell**

"IN OUR forty-ninth state, the church has a chance to transform a new society as it is being built."

This is what a week in Alaska said to Meryl Ruoss, Director of the Urban Church Department of the Division of Home Missions. When Mr. Ruoss flew to Alaska in February, it was his immediate objective to represent the National Council of Churches at the constituting assembly of the Alaska Council. In a sense he was also the National Council's first goodwill ambassador to Alaska since statehood. A year ago Dr. Edwin T. Dahlberg carried a Christmas message to the personnel of the military installations; Dr. I. George Nace conferred with leaders and visited National Council staff in government institutions in 1955; earlier Dr. Quinter Miller was on hand to guide the formation of the first cooperative organization of Alaska churches; but these expeditions all took place while Alaska was still a territory.

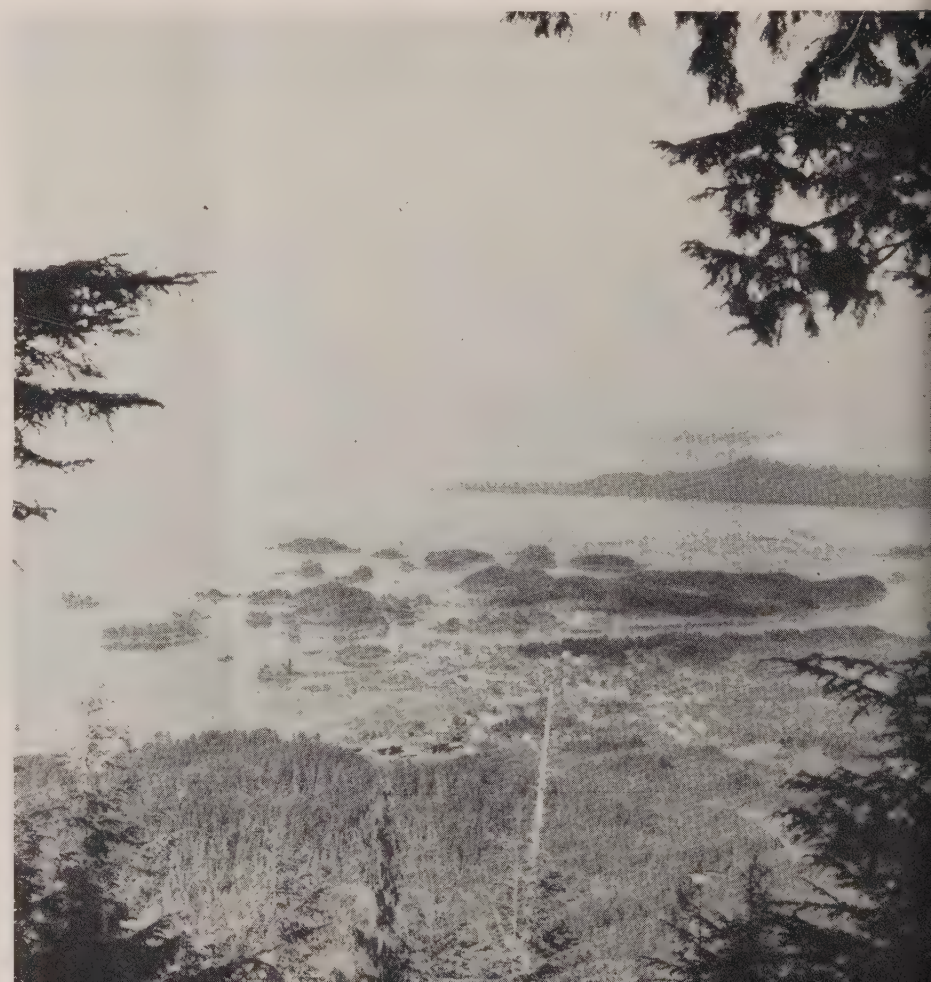
It was from a church planning conference in Texas that Mr. Ruoss took off for the north. His first impression was one of extraordinary kinship between our two largest states.

"Except for being struck by the incredible beauty of those snow-capped mountains that circle Anchorage, there seemed to be hardly any transition at all," he explains. "Down town Anchorage could be any one of a score of western or southern cities of comparable size. You hear a lot of southwestern drawls; many of the ministers have come not too long ago from Texas or Oklahoma. Except for rain in Texas and sunshine in Alaska, even the weather was much the same. Daffodils were budding in Sitka; the average February temperature there is forty degrees. In Anchorage it did go below freezing, but I made little use of my topcoat. And the suburban developments look just like their counterparts in Houston or even in New Jersey, except that when you come to talk to the people who live in them, you find that the house that looks like $18,000 by New Jersey standards costs $30,000 in Anchorage.

"Size and distance, and the way they fly everywhere; that's one obvious factor common to Texas and Alaska, of course. Alaska has half of all the seaplanes in the world. Then there's natural gas, and there's oil. All the major oil companies are clamoring for Alaska leases, and they are even discussing the use of underground atomic explosions to crack the layers of tundra.

"In both states, urbanization is taking over from the frontier. In Anchorage you know that the frontier is just over the horizon, and in Texas you look back a generation or two to find it; but in either place your sense of its nearness is very real.

"Yet as much as anything, I think the similarity is one of mood, the same easy-going tempo; certainly none of the pressures of metropolitan New York. In the midst of a dynamic expansion that you



Sitka, city and bay. On an island in the middle distance, the National Council of Churches sponsors a religious program in the Mt. Edgecumbe government boarding school and hospital for Alaska natives.

Miss Louisa R. Shotwell is Associate Secretary of the National Council's Division of Home Missions.

can almost stand still and watch happen before your eyes, nobody seems to be rushing around. It's not that Alaska is in what you'd call a boom situation; it's more of a steady, substantial, inexorable growth."

A few figures tell the story.

The 1950 census gives the Alaska population as 128,643, of which approximately 108,000 were civilians. The estimate for 1958 is 212,000, an increase in eight years of 64.7 per cent. About one-sixth of the present total are "Alaska natives;" this is the accepted designation for Eskimos, Indians, and Aleuts (pronounced Alley-oots).

Defining as urban all persons living in communities of 2,500 or more, the urban population in 1950 was 26.6 per cent of the total; the accepted estimate for 1958 is 48 per cent. The present population of Anchorage is 31,000; the Anchorage City Planning Commission projects a possible metropolitan population by 1980 of 112,500 minimum and 277,500 maximum. Fairbanks, Anchorage, and Juneau all have urban redevelopment plans underway in which the churches need to be involved.

The Anchorage airport symbolizes the increasing importance of Alaska as an international center. Three foreign air lines using trans-polar routes makes stops there, and in the lobby of the Hotel Anchorage Mr. Ruoss found himself surrounded by Swedish pilots and Japanese survey crews. Air travel distance from Alaska to Tokyo is shorter by 47 miles than that from Alaska to New York. The University of Alaska, already world famous for its schools of mining and engineering, is establishing the world's first School of Arctic Science.

Anchorage is embarking on the development of an $8,200,000 seaport. In 1959-60, $13,829,881 of federal money is earmarked for Alaska roads. Within the next 25 years, 104,000,000 acres of new land will be opened up for homesteading and development of natural resources. No longer are gold and salmon the twin symbols of the Alaskan economy; the 56 per cent increase of mineral production between 1947 and 1957 is accounted for by coal and mercury.

Urbanization, a growing population, industrial development as a base for a stable economy, the strategic international importance of the peninsula, the responsibilities and opportunities of statehood, these factors were not in the picture in the early days of the Alaska missionary enterprise. All these developments, Mr. Ruoss feels, call for a new approach on the part of the church, a total Protestant strategy for the 49th state. The fine continuous history of Protestant mission work provides a foundation on which to build a comprehensive plan for making the church a vital element in the new society.

Sheldon Jackson Junior College students Ella Leavitt and Molly Ahwakana of Barrow are just two of the many products of this Presbyterian mission school who will be exercising leadership as statehood brings new responsibilities to Alaska natives.

Mr. Ruoss found the Alaska Council of Churches acutely sensitive to the challenge and at the same time painfully aware of its limitations as a young and struggling council without executive leadership. It sees a wide range of opportunities in which it is trying to exercise its influence.

As the constitution for the 49th state is being written, many of the preoccupations of the Alaska Council relate to legislation. One issue is a proposed school of practical nursing with a state code to set standards. Another is adoption laws; now there are no regulations whatever.

At present gambling is illegal; interests outside the state are pouring in money in the hope that legalized gambling may become the base of the tax structure for the new state. Wise liquor control legislation is imperative.

With statehood, Alaska natives face many changes in status, one of which calls upon their villages to develop and administer local governments and community services. To date, aid to dependent children has been a federal function applying only to the native population; there needs to be a readjustment here. Indeed the whole field of child-care is gravely in need of attention. One plank in the social action platform of the Council is devoted to a reaffirmation of civil rights with reference not only to the natives but to all citizens.

If there were limitless funds at their disposal, there are numerous specifics that the churches could be sponsoring.

At Alaska Methodist University, scheduled to admit its first students in September of 1960, an endowed chair of social science could play a major role in moulding the new state. The University of Alaska would welcome a well-organized cooperative religious program on its campus to serve its 1,200 students; 40 per cent of these come from the other forty-eight states or overseas, and of the remainder, many are products of mission schools.

The churches could set up a united ministry in the Sitka labor camps, where Japanese capital and American labor are constructing a $55,500,000 pulp and paper mill; the churches of the community have not yet found an organized way to serve the workers and their famliies, many of whom will remain for maintenance jobs when the construction is completed.

The Council could maintain a church representative in Juneau to keep the legislature continuously aware of church opinion and to keep the denominational constituency informed of legislative developments. They could engage a trained and experienced social worker to gather and maintain data on present needs and services; to become a center for information and referral throughout the state; and to foster a cooperation and coordination in the whole developing field of public and private welfare.

None of these services, however, is so important, Mr. Ruoss believes, as a preliminary basic function that could be exercised in behalf of the Council. Alaska church leadership agrees with him, and as evidence, the Council has formally requested the denominations through the Division of Home Missions to send them an expert in church planning who would be in residence for a year. His function would be three-fold: to assess the needs; to identify present and potential resources; and in conjunction with Alaska church leadership,

(*Continued on page* 14)

(*Continued from page* 13)

to develop a strategy for the state.

This would not be an easy assignment, and it would not be inexpensive. In view of high living costs in Alaska, the budget would probably exceed $30,000, covering travel to and within the state, moving costs, salary, some office services, and considerable incidental expense to enable the planner to do an effective job.

The denominations have not yet had an opportunity to respond to this request, but informal conversations between Mr. Ruoss and denominational mission leaders indicate intense interest and a disposition to explore every possible resource.

"This opportunity to contribute creatively to the character of an emerging state," Mr. Ruoss declares, "stands unique in the history of the cooperative movement. In Alaska the chance will not come again; the time is now."

Ambassadors

(*Continued from page* 10)

rehearsing for their second summer of concerts abroad. Last year took the group and their leaders to Western Europe where they gave 52 concerts in 65 days and lived with more than 800 families in 12 towns. They also sang in the Protestant Pavilion at the Brussels World's Fair and gave a program on Radio Free Europe besides making tape recordings and kinescopes for German TV. During the school year, their concerts help raise money for scholarships for future exchange students. Lester McCoy, minister of music and conductor of the University of Michigan Musical Society, gives his services as conductor of the group.

American students, said Mrs. Andresen, spend about two months in their foreign hosts' homes. In addition to Germany where, because of the large numbers of students who have been in Michigan, doors are always open, they go to Austria, England, Belgium, Holland and France. It is hoped that arrangements will be extended to the Scandinavian countries and Spain, she added. For the first time, too, students from Finland, Japan and Iraq are living with families in Michigan this year, which may open new homes in fascinating parts of the world to Michigan students in coming years.

As "ambassadors without portfolio" these young people are making major contributions to world understanding.

Acceptance of responsibility for their own conduct, as for everything they do and say, is an interpretation of the United States to other countries and the students readily go along with this basic requirement for participation.

In the first five years of the Michigan program, 201 foreign high-school students were placed in 95 communities and more than 250 families have opened their homes to them. Not including the Chorale students, 302 American young people have lived with and learned to love their "foster parents" in Europe.

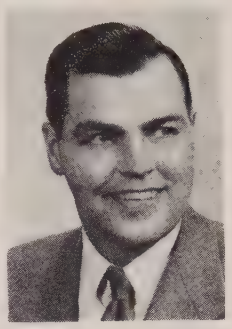
At the January meeting of the Michigan Council this year, Mrs. Andresen was presented with a Citation for Effective Leadership in recognition of her "contagious enthusiasm for Christian service" and pioneering spirit in directing the Youth For Understanding program. The award was signed by Bishop Marshall R. Reed, president, and Dr. G. Merrill Lenox, executive secretary of the council. It also lauded her contributions to international good will "as evidenced by receiving the Knight Cross of the Order of Merit from the Republic of West Germany." The honor was presented to her last fall by Dr. Ferdinand Friedensburg, German consul in Detroit, on behalf of President Theodore Heuss.

In evaluating the results of the Youth for Understanding program on both sides, Mrs. Andresen reported several conclusions.

"What these young people have to say may not be given immediate attention. They are not yet of an age when their influence in their communities and governments may be felt. There will also have to be a process of assimilation before their experiences are clarified in their own minds and only years later, perhaps, will their testimony be heard.

"But when they are fully matured, their story will be told over and over again. This is the long-range program for developing understanding. This is more than a hope for the future."

Fifty-Eight Committe



Milton Heitzman, Director of Educational Evangelism

THE production and distribution of religious films and filmstrips has become a huge industry, with millions of dollars invested and the time of hundreds of creative people contributed.

As you read this, a religious film is being shown in a church, on television, or in a teachers' conference. A filmstrip is being previewed somewhere, and another is being planned, produced, and distributed.

On the receiving end of this vast and widespread industry with its secular and religious producers, is the church. The "church" in this instance is embodied in an individual. Perhaps he is a teacher, a minister, a church school superintendent, or a fellow who has a knack with the machinery of the projected light and shadow. He is often an unsuspecting person who says in a letter or a phone call, "We want a film or some pictures about the life of Paul. That's our subject for the quarter."

If this question had been put to the distributor in 1946, our teacher could have seen all of the material in a couple of hours of watching. In fact, in that year there were two young men who saw all of the produced religious material in a week of afternoons at the Audio-Visual Workshop at Green Lake, Wis.

Now that innocent question would bring out torrents of others. Do you want black and white, or color? Do you want to rent or buy? Do you want to inform, or motivate, or both? Do you want to deal with Paul and his conversion, his teachings, the lands he lived in, his missionary journeys? What is it you want to show? Through ignorance of available material the teacher may take any films or filmstrip his dealer happens to be pushing and the million-dollar business gets richer without helping the teacher.

The problem is, how can the church school teacher find in one place a reliable source of information.

To be perfectly frank, with 400 new pieces of material coming out every year, more than one a day, there is no single source giving complete information.

The attempt to provide a single

luate Audio-Visuals

ource was begun in 1945. Now the goal as nearly been reached.

How this progress was made is one of ne interesting National Council stories. icture, if you can, a small office on Vest Adams Street in Chicago. There a ommittee of a strange new brand of ducators called A-V specialists is nudg- ng around some ideas trying to wrestle ith the oldest human problem. "How an we tell good from bad? And espe- ially, how can we tell good from bad udio-visual material?" Result: An Eval- ation Committee.

This committee soon found that as n island of judgment it was over- helmed with the number of materials had to view. In those days the quality f the materials contributed greatly to ne speed with which one reached the aturation point in watching.

By the time of the melting snow in 948 the member-denominations of the ivision of Christian Education, through anners, said, "We've got to get to- ether on this job." Fifteen committees ere organized and, to give glamor and ne sense of belonging to this new ven- ure, the Visual Education Fellowship as given life.

Through this service 2,100 members njoyed the fruits of the 15 committees nd five persons gave their time.

When the Division of Christian Edu- ion moved to New York, a new look as taken. Now the Audio-Visual De- artment could say, "Our objective is evaluate every piece of A-V material oduced within three months of its oduction, and make the evaluation ailable to every church school teacher, inister, and person interested."

o do this, processes were simplified. he evaluations, as they come out, are w published in the *International ournal of Religious Education,* going 50,000 readers. The whole committee rocess was sharpened and there are now committees instead of 15 and they etch across the country.

Every film or filmstrip that comes out listed in the up-to-date file in the epartment of Audio-Visual and Broad- st Education. Soon after its release e material is assigned to a pair of mmittees. These committees then eval- te the material for its usefulness in e churches.

Who serves on these committees? Peo- e who actually use the material do this ork. Each group seeks representation om the widest range of denominations plus church- and education-related vocations and volunteer organizations. Thus, a given committee session may include pastors, directors, church school leaders, and teachers. There might be a sprinkling of A-V and age-level specialists. A professor, a council executive, as well as regional and national denominational staff members, may have their names listed along with the more than 1,000 persons on the committee. The emphasis is on one question: Will this material be useful?

Here is a sample of the work two committees did on a filmstrip called *Our World of Happy Differences.*

63-frame filmstrip, color, script, guide. Produced by the National Council of Churches (Commission on Missionary Education), 1957. Available from denominational film libraries.

In presenting the matter of human "differences" to an intended audience of children, the filmstrip offers a panorama of youngsters from many lands and cultures. What they eat, wear, and like to do is woven into a composite fabric of God's plan of creation. Artwork is executed in chalk.

The unique effort to employ art forms natural to the target audience and the relating of content to the experiences of at least middle-class children make the filmstrip recommended as an instructional aid and discussion stimulator with primaries and juniors. *Some will question the positive effect of the artwork, yet its strength is likely. Suggesting that differences are normal is a valuable point, though the impression may be communicated that all of them are rather simple. A teacher will want to take care of this. Otherwise, the script is light and its contents sound.*

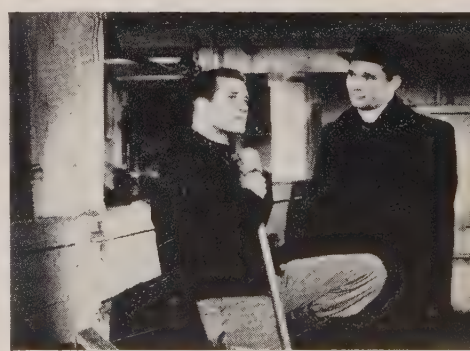
Biennially the results of the more than 50 committees are gathered into another work called the *Audio-Visual Resource Guide.* Its producers, the 1,000 church folks on the committees, say that there is no other book like it. Its editor, Don Kliphardt of the Department of Audio-Visual and Broadcast Education, has indicated that his goal is to make the evaluations use-centered and to help the committees to continue to grow in both number and depth. Perhaps even the new states of Alaska and Hawaii will have some of these volunteer use-evaluation committees and will help to contribute to their usefulness.

... Church School Filmstrip

... Mid-East Profile

... North American Neighbors

... New Faces of Africa



... The Harvest (Rural Film)

THE CHURCHES AND PEACE

PANEL DISCUSSION AT MEETING OF G

EDWIN A. WIGGIN
Manager, Technical Services
Atomic Industrial Forum, Inc.

It is my sincere belief that in the time that remains between now and 1962 we will see further evidence of new atomic energy applications — not for man's destruction, but for his betterment. I might add here that the church is not without its responsibilities to help chart such a course of future events.

However, what is perhaps more important to understand is that our major effort to date in atomic energy development has been in acquiring and learning how to use a new source of energy . . . For example, most of our present efforts in ship propulsion by nuclear means are centered in the Navy program. There can be little doubt that the lessons learned in building and operating reactors for the 29 nuclear-powered submarines and for the nuclear-powered aircraft carrier, cruiser and destroyer now operating or being built, will stand us in good stead in the development of nuclear ships for cargo haulage and passenger travel.

All of our work in the propulsion of aircraft and rockets is supported by the military. The Army is carrying out our only program of building small nuclear power plants to generate electricity and heat in remote regions like Alaska and Greenland. The first large-scale device for using radiation in the sterilization of food is being built for the Army Quartermaster Corps . . .

Since passage of the Atomic Energy Act of 1954, which for the first time permitted the building and ownership of atomic energy facilities by private industry, increasing amounts of both government and private monies have gone into the development of atomic energy for civilian purposes. For example, there is now in operation, under construction, or planned in the U. S. approximately one million kilowatts of nuclear plant capacity to generate electricity. Admittedly this is a small fraction of the 150 million kilowatts of existing electric generating capacity in the U. S. today.

Even at this comparatively early stage of development, we know that atomic energy means much more than simply a substitute heat source in the generation of electricity. It has been estimated, for example, that industry is already saving something in excess of $500 million each year simply from the use of atomic energy by-products, the so-called radioactive isotopes. With these materials we have been able to improve such diverse operations as steel production because of a better knowledge of metallurgy; automobile performance because of better knowledge of engine wear and lubrication requirements; bridge construction because of the possibility of testing welding during erection operations; and cigarette manufacture because of the ability to measure the amount of tobacco being packed into the cigarette. And we should not overlook the benefits that these same tools have given to the fields of medicine and agriculture . . .

There are 23 companies located in some 10 states which take the mill concentrates and ready them for use as reactor fuel. Major power reactors are under construction in such places as Eureka, Calif.; Sioux Falls, S. D.; Halam, Neb.; Elk River, Minn.; Lagoona Beach, Mich.; Dresden, Ill.; Piqua, Ohio; Parr Shoals, S. C.; Indian Point, N. Y.; and Rowe, Mass.

Atomic energy, directly or indirectly, has moved into nearly every community of our country. It has moved into our schools, our city councils, our state legislatures, our industries, our labor unions, and our hospitals. Atomic energy has become a factor in our daily lives — perhaps not to the extent. I am sure that you would join me in raising the question of whether the time has not now come when atomic energy should also move into our churches.

VERY REV.
ROBERT F. McGREGOR
Dean, Trinity Cathedral, Newark, N. J.
Formerly Rector at Oak Ridge, Tenn.

We may perhaps point to certain areas where as Christians and as the church, we may begin to deal more effectively with the ethical issues in the field of nuclear energy.

First, there is the question of perspective or proportion, of whether we are so beclouded by the military concern in regard to the atom that we are missing the significance of the peacetime uses of this nuclear energy . . . Where is man concentrating his attention? There is a serious military threat, but there are also major peacetime opportunities. These demand increased attention for they affect not only our national economy but our international responsibility and ministry as well.

Another part of this ethical issue is the problem of our own national prestige: we must ask ourselves whether we are so concerned to excel in the nuclear energy race in terms of reactors that we have not won in the race of how these may best be developed for countries other than our own. It appears to be fairly clear, for example, that in reactor development we are way ahead in the size of reactors, and it is fairly clear that the larger the reactor the less use it has for the underdeveloped nation

Third, in the area of our own community life; what issues arise through peacetime uses on the part of industry and labor; what about the protection of labor or the training of communities to understand the nature of the traffic which is now passing through their express offices and railroad terminals? Great confusion and panic have been

RD, FEBRUARY 26, HARTFORD, CONN.

caused by what are essentially small misfortunes and not major accidents. For example, the public did not know how to respond to the accident of a truck dumping a box of lead containing a radioactive substance out into the street and panic ensued, whereas a man with a geiger counter and a little bit of knowledge might well have handled the situation.

We are now very safety-conscious and we are grateful for that. Because of ignorance we are probably more than three times as safety-conscious as we may need to be, but we simply do not know. How do we balance the economic necessity of more and more adequate safety, which in turn slows up the economic development of the uses of nuclear energy? There is risk and there is ignorance, but there is at the same time enormous opportunity which may be retarded, if we are too fearful.

Finally, there is the issue of fear — that our people, that our church people and our nation, have not yet learned that this energy is still a part of God's good creation. When God made the atom, when He made power, at the end of the day He said it was good. We need to move in this whole nuclear energy field, more especially in the peacetime uses, with the confidence that this is God's good creation given for man's care and development and lordship under the lordship of Christ.

VICTOR G. REUTHER

Assistant to President, UAW; Director, Department of International Relations AFL-CIO

The over-riding military aspects of the development of nuclear energy have to this point dominated all discussions in the international scene. This, however, should not blind us to the fact that the development of this new source of energy has raised hopes which have contributed immeasurably to what has often been described as the revolution of rising expectations, and if we are not to frustrate the legitimate hopes of millions of people already crowded into impoverished and underdeveloped lands, not to speak of the unborn millions, then those nations that possess the scientific knowledge of the development of this new source of energy have on their shoulders a very grave and heavy responsibility . . . If we sense at all our responsibilities for Christian stewardship, then we must concern ourselves not only with conversion of conventional fuels that are diminishing, but must also recognize that we are confronted with great problems of an exploding population, which will confront us with fantastically larger demands for new sources of fuel and energy.

We ought to move with full speed to make available to the power-starved areas of the world small packaged reactors, and we should not be retarded by the problem that, while perhaps at this moment to us nuclear energy may not be commercially feasible because we possess reasonably large supplies of conventional fuels, perhaps even at present costs it might be commercially feasible in the underdeveloped areas that do not now have access to abundant supplies of conventional fuel. And when we remember that one pound of atomic fuel is equal, in the energy which it can generate, to three million pounds of coal, we realize how easily transportable is this new source of energy.

Also, the arid, water-hungry areas of the world, whose deserts could blossom if they had the source of energy that could convert brackish water into fresh water. Here is the opportunity to provide great leadership and service and help meet the pressing problems of humanity crowded into those areas. Perhaps in no area, however, is there an opportunity of breaking through successfully the cold war barriers that have grown up, as in the field of the application of this new source of energy to meet our pressing health needs . . .

But, of course, we cannot limit ourselves to that, for what have we gained if we save a hundred thousand lives in India by application of radioactive isotopes to health needs if a hundred thousand will die of starvation? And so this new source of energy must be used with full speed toward the development of more efficient methods of food preservation, which will make it easier to transport great surpluses and to store them in areas of need . . .

We stand on the threshold of a great era. Never before in the history of mankind could it be said that we had within our grasp the possibility of wiping out the great cesspools of ill health, ill housing, undernourishment, pestilence, and disease. I hope that it will not be said of this generation that we did not care and that we did not use the new tools of abundance, the new technology, the new sources of energy to help meet these pressing needs.

SHIELDS WARREN, M. D.

Professor, Harvard Medical School; U. S. Representative on UN Commission on Scientific Effects of Atomic Radiation

. . . Man has lived with some degree of radiation from his beginning. No living thing can escape small amounts of radiation coming from naturally occurring radioactive materials in our surroundings nor the cosmic rays coming from outer space and even within our own bodies.

In recent years another factor has been added — the fallout from detonation of experimental devices in the atomic energy programs. Radioactivity from this source as well as from radioactive wastes in considerable part becomes widespread and may affect man and his environment hundreds

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WOMEN—

Equal or Subordinate to Men?

Cynthia Wedel suggests women's new role in society raises questions for the church

By J. Arthur Lazell

AN old problem with a new face confronts the American church in light of the fact that more women, of all groups, are entering gainful employment. The 20th-century phenomenon calls for greater alertness and imagination by the church in demonstrating its concern for the individual wherever he may be found, in the opinion of Cynthia Wedel, former president of United Church Women.*

All indications are that there is no likelihood that the trend will be reversed, and the resulting impact upon relations among people, and between the church and society, is imposing the need for altering traditional approaches on the part of the church in its outreach.

"Perhaps the most helpful insight of modern psychology, and at the same time a fundamental doctrine of the Christian faith," Mrs. Wedel feels, "is that every person is an individual, with his or her own peculiar traits and endowments . . . It may be a great step forward if we can begin to develop a climate of society where both men *and* women will be allowed and helped to find and to follow their own individual endowments. As Christians we can rejoice in this development . . . Perhaps as the Christian conscience gradually came to find slavery wrong, it is also now beginning to find the subordination of women wrong."

In the specific area of changed relationships between husbands and wives, the working woman is provided with a freedom she lacked in the past. While this can pose a threat to marriage, it can also "give to the relationship a quality of mutual respect and understanding which was not always necessarily present in earlier marriages . . . The real answer lies in the mutuality of the decision for the wife to go to work."

However, it is also important to realize that it will take more than one generation to alter the pattern of relationship that has existed between the sexes for as long as recorded history.

Because the family is of great concern to the church, Mrs. Wedel places stress upon the responsibility the church has for careful examination of the impact of the working woman on family life. The fact is that we still do not know in any detail what the employment of women is doing to the family: ". . . the problem is too new and not enough objective study and research has yet been done . . . Perhaps the time has come when the Church must make a serious study of the really essential elements of a Christian family . . . there is no doubt that (it) has both an opportunity and a responsibility to help men and women find the basic values of the family and learn to preserve them in the midst of the rapid changes of our day."

> *"What Mrs. Wedel is referring to here," says Rev. Cameron P. Hall, executive director of the National Council's Department of the Church and Economic Life, "affects the life not only of the churches but of the whole community in its social and economic aspects. The church must face up to this development both in terms of leadership for its own programs and also in meeting its social responsibility toward the community and its problems.*
>
> *"The Department of the Church and Economic Life welcomes the opportunity of cooperating with United Church Women and other interested groups in helping the churches become more understanding and active in regard to this significant upward trend in the gainful employment of women, particularly married women, outside their homes."*

One of the first steps that should be taken by the local church is a census of who the working women are in its midst, and what they do. Mrs. Wedel thinks it might come as a real shock to many pastors and church leaders when they find out how many women do work and the variety of their jobs. She points out that, whereas in the past the church never had to think very much — or thought it did not have to think—about the place of women in the church, working women have specific needs, not always different from the needs of others but different from the non-working women. It will be necessary to gather information about this group just as in the case of any new area of evangelistic effort.

Certain implications for the total life of the church may also grow out of sharper attention to the working woman. Mrs. Wedel thinks that a "sound program of adult education in the fundamentals of the Christian faith" may emerge with value for all groups within the church. "As women enter into business and begin to have both the time limitations of men, and interests more nearly like those of men," the church is confronted with "another phase of the problem of winning laymen to real commitment to the faith. . . ."

As greater numbers of women take jobs, they decrease the size of the volunteer manpower pool from which both the church and community groups have drawn freely in the past. For the local church, this can have an invigorating effect, even though the initial impact is severe. As the number of women available for service decreases, ways must be found to integrate other groups of the church into fuller participation in the church's own activities and in its community-related projects. This has implications for the local church in its relationships with groups of men and teenagers who, heretofore, have not been called upon for service or who have not responded.

As for the working woman, Mrs. Wedel believes "the leaders of the church need to provide opportunities for employed women themselves to meet and discuss what, if any, form of organization they want . . . we must be ready to understand if they want to be related to the work of the church without forming or joining some formal organizational structure."

She also cautions against the church overlooking its responsibilities to "the young and middle-aged business women in their relationship to the church . . ." and concludes that "it is very possible that a local church which takes seriously the challenge of meeting the needs of working women will find itself at the same time revitalizing its entire adult program, and meeting needs of many other groups within the life of the church."

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* *Employed Women and the Church by Cynthia Wedel, published for United Church Women and the Department of the Church and Economic Life, National Council of Churches.*

The Vatican—Same Issue, Same Answer

THE question of United States diplomatic relations with the Vatican arises periodically with at least one salutary effect: to focus the attention of Protestant Christians — if not all Christians — upon the need for vigilance. The most recent projections of the question into the open come to the subject from opposite directions: New York Congressman Victor L. Anfuso's introduction of a bill that calls for "immediate establishment" of such relations and United States Senator John F. Kennedy's statement that he is "flatly opposed" to it.

Mr. Anfuso's proposal may be no more opportunistic than Senator Kennedy's rejection, but they are both indications that we do well to remain aware of the basic principle that is involved: that of the separation of Church and State, without any qualification, as a means of insuring "a policy of equal treatment of all religious bodies by the national government." This is the hard core of the statement on the question issued by the Federal Council of Churches in 1944.

An embassy to the Vatican will be, and will be regarded in Rome as, an embassy to the Holy See, a *church* — the city state being entirely irrelevant — as witness the period 1870-1928, when the Vatican had no territory.

Many of us might be susceptible to the argument that, after all, no one religious body in America contemplates seriously the possibility that it can "take over" the others or dominate their existence; that our freedoms are too deeply ingrained in our national life; that too many of us understand the importance of maintaining those freedoms for the good of all for any one group to think it could succeed in violating them with impunity.

That kind of argument is basically emotional. It is what we would like to think, and Protestant thinking in America of recent years has been notorious for believing that "it can't happen here." Hard-headed as we may appear to others, the fact remains that the Protestant position against diplomatic relations with the Vatican has nothing to do with "Roman Catholicism as a form of Christian faith and worship"; it is concerned with "the political power exercised by the Roman Catholic hierarchy for its own institutional ends."

Family Foundations Needed

WE REPEAT so often the statement "Families are the basic unit of society" that we sometimes forget even the basic unit needs its own foundations.

Those who watched the construction of the Interchurch Center followed with interest the sinking of the big columns down into the bedrock. On these columns the foundations were laid.

This year National Family Week, May 3-10, reminds us that a sound and strong Christian family must sink its own foundations down into the bedrock of the experiences of the divine-human encounter as recorded in the Bible. The theme this year is "The Biblical Basis of the Family."

Christian standards of sex, marriage, and family life are being challenged on every side. The tragic rise among teenagers of the rates of venereal disease and illegitimacy, and our divorce rate, highest in the world, cut across all classes of our society and within our church membership as well.

The learned societies that debate, as one recently did in New York City, the advantages and disadvantages of fidelity in marriage remind us that it is not just the "lower" or "undesirable" elements in our population that are questioning Christian morality.

Anyone who would participate in university Christian missions or campus religious emphasis weeks had better be prepared to answer the question, "What's wrong with premarital intercourse?" And this question seldom comes from the unchurched student, but rather from the Christian student who often feels he is fighting a rear-guard action to maintain his standards in the dormitory or fraternity house.

The sad fact is that students and older youth within our churches identify the Christian ethic with a narrow, negative and legalistic moralism. They do not know the Bible and have not the slightest inkling of the positive fullness of the Christian Gospel about the responsible use of sex in Christian grace.

One of the recurring notes sounded at the Consultation of Christian Educators on Sex Education held last November was, "Let us open the Bible to youth so they may discover its teachings about sex, marriage, and family life."

Of course it is not only the students and youth who need to rediscover — or discover for the first time — what the Bible teaches in this area. Every Christian needs to understand and manage this great creative power with which God has endowed us.

"The Biblical Basis of the Family" is not a simple proof-text exhortation, citing the Bible to our own convenience. It requires a far deeper study on the part of pastors and laymen in our churches.

Many questions should be lifted up for discussion in our churches during National Family Week and throughout the year. It was a non-Christian Chinese philosopher who reminded us that there will be no peace in the world until there is harmony in the home.

Here is our challenge and our opportunity.

How Much Is Enough?

MILLIONS of people juggle the money in their pockets every day of their lives. Shall they let Hilda, the ten-year-old, keep up her piano lessons or shall they spend this sum on more adequate clothing for all the youngsters?

Shall they turn in the battered old car on a new model which they can all enjoy or shall they make do with the jalopy so there will be money enough to get the children off the city streets during the heat of summer?

Day-to-day living is constantly made up of such seemingly small decisions. Actually, how homemakers budget their earnings to get the best advantage determines America's spending patterns.

At the lowest earning level, decisions may be most agonizing. They may involve such fundamental questions as — does one spend the last cash on bread for the children or on carfare so dad can hunt a job?

Such desperate soul-searching naturally leads the decision-makers to look down the street or over a few blocks where other families in imposing mansions seem to have no worries any weightier than deciding the earliest Sunday they dare take the new power schooner out on the Sound.

The anomaly, however, is that the family with the power schooner may often be fretting about how to run a beautiful house, dress and entertain well, and travel extensively — and expensively — on an income that doesn't stretch quite that far.

In other words, what does a family consider enough for its needs? Does the rest of the world have enough, too?

These are some of the searching questions which church women across the land will ask themselves during the next few weeks. Their many months' May Fellowship project, culminating on May 1, is to find answers to some of the economic disparities that exist in their own communities and in the world.

Under the leadership of United Church Women, the nation's homemakers are delving into the reasons for some of the money troubles of American families.

They will weigh, among other things, what happens to individuals and to homes in alternate cycles of "boom" and "bust." The present moment with its more than four million unemployed is an excellent time for this sort of exploration. Weighing the cold facts rather than sweeping them under the rug is essential. Understanding the economic forces that keep the jobless rolls rising even during a period of expanding production may help bring solutions.

Leaders of United Church Women point out that women in the churches have an obligation to press for action on all fronts that will alleviate inequities at home and abroad.

In holding forums, study groups and public meetings, the more than 2,300 local and state councils of church women can work for increased unemployment insurance and longer periods of jobless pay, for higher minimum wage standards and Social Security benefits. They can acquaint their legislative representatives with their conclusions on old-age pensions, education, health.

For those overseas, they can curb their own luxury buying in order to share some of America's natural wealth with the "have-nots" of the world. They can shout louder and ever louder for more economic, rather than military, foreign aid.

Because "we are involved with mankind," the opportunity to live a purposeful and rewarding life must be opened to every human who walks the earth.

They Take the Church With Them

AS THE diaspora of American diplomatic, technical, and business personnel greatly expanded in the post-war years, the Christian faith of many transplanted families was not left behind. If they did not find an English-language church where they were sent, they organized one, beginning in some home, after the New Testament pattern.

In the past seven years alone, overseas union churches have increased from 47 to 89. Of these, 67 are definitely organized churches and 49 of them have full-time pastors. These disparate undertakings, both the old and the new, needed some coordination, and support from a home base. So in 1952, the Council's Department of Overseas Union Churches was more fully activated, thanks to a generous grant from the Lilly Foundation.

The response from the field was immediate and enthusiastic. The older churches welcomed an indication of concern and a liaison point for counselling and various specific services. The newer units were glad to know where they could turn for guidance and assistance, and perhaps for finding a minister. Dr. Charles Holman, formerly of the Union Church in Guatemala City, wrote recently, "You have built these widely separated churches into a fellowship and have immensely raised their morale."

No pushing or promotion has had to be done overseas. The difficult task has been to keep up with new developments, and try to guide wisely the spontaneous organizations of overseas church families, representing many denominational backgrounds but uniting for worship and for witness. New groups here and there are constantly being heard from, many of them with obviously promising futures. Among the new churches organized overseas in recent years have been those at The Hague, Netherlands; Vienna, Austria; Athens,

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The Churches in Aloha Land (*Continued from page 9*)

Ground-breaking ceremony is held for new classroom and laboratory at St. Andrew's Priory, Episcopal Diocese of Honolulu. The General Convention met in Honolulu in 1955.

n London sent two, whose first convert was the then-ruling queen. Later these mission churches were transferred to the Protestant Episcopal Church in the United States and began working with Chinese, Japanese and Koreans. Four years ago this communion held its 58th General Convention in Honolulu to do honor to the 90th anniversary of the church in Hawaii.

Other denominations followed: Lutherans, Seventh-Day Adventists, Disciples of Christ, Southern Baptists. Smaller sects, such as the Pentecostals and Assemblies of God, rose indigenously. Most recently the Presbyterians set up their first island church.

Annually the Easter Sunrise Service becomes an impressive, community-wide observance. Last year an outpouring of some 7,000 persons reached the top of Punchbowl, where the Chief of Police read the scripture in the National Cemetery of the Pacific. The Honolulu Council of Churches' executive director took part in the service along with the Kawaiahao choirs and the Royal Hawaiian Band.

The churches are a potent force. They have been and will be more so when the last step is taken and statehood is affirmed by Hawaii itself. For statehood will bring into focus the churches' relation with the community as an autonomous body which is the master of itself, Dr. Roberts points out.

In dealing with the problems of the islands — financial, sociological, educational — its citizens need no longer look to Washington, D. C. In the past when churches or councils wished to raise their collective voices to ameliorate local or territorial ills, they had to look to the Great White Father. Now a grievance need no longer go to the Department of the Interior, for example. Individuals and groups will turn to their own new State of Hawaii.

The Honolulu Council of Churches, formed in 1945, enrolls 82 member-churches. It is virtually self-supporting. Its 1958-59 budget of $19,000 derives from individuals, member-churches, trust funds and departmental projects. There has been close cooperation with personnel of the denominations and the National Council in providing consultative and resource leaders in its programs.

The Council sent its dynamic executive, Rev. Kenneth O. Rewick, to the mainland in 1957 to attend National Council-sponsored training for church council executives. It plans to send him as its representative to the 1959 Association of Council Secretaries.

"Mr. Rewick is a Christian leader with vision and dedication to the goal of the churches working together," Dr. Roberts notes. "He came to the council from famous Punahou School, where he served as chaplain.

"Tom Major, council past president, is a leading Honolulu business man and a devoted Episcopal layman. He is the kind of churchman who kept alive the work of the council when it was without paid leadership, doing this because of his own conviction that interchurch cooperation is the future of Christianity in Hawaii."

Rev. Abraham Akaka, council past vice president, is pastor of historic Kawaiahao ("the waters of the hao tree") church. The largest Hawaiian Congregational church in the islands, it is fashioned of 14,000 coral reef rocks passed from hand to hand for a quarter of a mile by its devoted members back in 1841.

Dr. Roberts found Dr. Akaka, a full-blood Hawaiian, one of the outstanding churchmen of Hawaii. A graduate of Chicago Theological Seminary, he preaches in Hawaiian and English to hundreds of his own people and the many tourists who gather on Sunday mornings at the "Westminister Abbey of the islands."

The first teacher training school on Oahu, set up by the Honolulu Council, brought 350 persons from 49 different churches. A Church Musicians' Fellowship, the first of its kind organized in Hawaii, began with enthusiastic response not only from the 82 member-churches but from non-Council members, the Nazarenes, Adventists, Pentecostals and others.

A chapter of United Church Men is forming out of a study group of council laymen dealing with the question of the implications of the ecumenical movement for the local churches.

United Church Women are making progress. Through their five councils in the islands, World Day of Prayer services brought out 300 women on Oahu and 200 each on Kauai and Maui. A Kauai Council of Church Women is in the offing. May Fellowship and World Community Day are both observed by UCW of Honolulu, whose acting state president is Mrs. Henry Randall.

The Council of Churches' unique bus service from Waikiki to Honolulu churches carried more than 6,000 passengers in the past year. As part of Youth Week observance, some 500 Christian young people in Honolulu high schools came together for prayer. A Hymn Festival united 700 young folk in the sharing of their common heritage. The United Christian Youth Movement is well organized and active and was visited in August by Stuart Langton, UCYM chairman for the U. S. A.

A labor-management conference, at which members of the two negotiating teams presented their differing views, helped ministers and laymen judge for themselves the issues in the sugar strike.

A regular Sunday television program, *Pastor Up Front,* acquaints the general

public with council activities and broadens public interest. Mr. Rewick moderates a panel of religious leaders who discuss pertinent questions posed by viewers. Dr. Roberts found it lively and thought-provoking. Its subjects during the session he saw ranged from inequality of the sexes to alcoholism and how to go about converting a communist into a Christian.

Of great significance, the council's 12-man Faith and Order Committee, which prepared a paper for one section at the Oberlin Conference, is giving leadership to their churches' search for solid bases of unity.

The work of the churches with the ever-present military Dr. Roberts considered significant. A clergy-chaplain conference at Pearl Harbor brought almost 100 ministers and 36 chaplains together to deal with concerns of young people leaving for the Armed Forces.

The churches throughout the islands look hopefully to the day when an all-island or Hawaii Council of Churches gets beyond the discussion stage and becomes a reality.

Hawaii's Protestant churches are not without problems. Although the traditional handling of racial questions in Hawaii is often considered decades ahead of both the mainland South and North, there are some inequities, some discriminations.

But Hawaii is no longer a step-child of the federal government. It is a lusty new entity, bursting with vigor and able to draw on the ancestral cultures of its diversified peoples.

It has had the will for a long time, and now it has the power to work out its destiny in a new way as a full partner in the U. S. A.

Prayers for Tibet

The president of the National Council, Dr. Edwin T. Dahlberg, has called on the council's 33 constituent denominations to pray for the persecuted people of Tibet.

Dr. Dahlberg's message said in part:

"We view with profound sorrow the tragedy of the Tibetan people, assaulted by Chinese communists violently seeking to regiment a peaceful population.

"Reliable sources report thousands of Tibetans killed, monasteries sacked, religious leaders persecuted, and many thousands of refugees seeking safety outside Tibetan borders.

"A watching world deplores the betrayal by Chinese communists of their agreement to respect the domestic autonomy of Tibet, and this cruel violation of international standards of religious liberty and human rights."

Translating Christian Concern Into Action

The Texas Council of Churches' sixth annual assembly underscored the continuing responsibility of local congregations for translating Christian concern for community problems into action.

Representatives of the 21 member denominations of the council discussed the need for extending the outreach of the church to juvenile delinquents, parolees, "serious social deviates"; ministering to the needs of the state's increasing Spanish-speaking population; and attention to the effects on people of the rapid urbanization that is going on in Texas.

The assembly reaffirmed the right and obligation of church groups to speak out on current social problems and commended the Hartford Appeal of the National Council of Churches to its member denominations and their congregations.

The meeting, held in Austin, March 10-12, was preceded by a seminar on state government sponsored jointly by the council and the state council of Methodist women. Governor Price Daniel, speaking to the seminar, said that the state's juvenile delinquency rate was three times that of the state's population growth.

"Over 50 per cent of (Texas') major crimes," Governor Daniel said, "are committed by young people under the age of 18."

The assembly, in reasserting the role of the local church in ameliorating community needs, urged "further responsible local community action to relieve tension and confusion in connection with race relations." A resolution called for "compliance with the mandates of the courts of our land and obedience to the principles of our Christian faith which recognizes no justifiable divisions or partitions among men on the basis of racial or national origins."

The assembly also called for an end to capital punishment in Texas.

As the result of a new program structure adopted by the assembly, the Texas Council is now organized in divisions of Christian Education, Christian Life and Work, and Christian Mission. There are 17 departments in the new organizational structure. Two of the departments are new: Christian Higher Education and Pastoral Services; the latter has responsibility for setting up a consultation service for ministers.

The new council president is Dr. Willis M. Tate, president of Southern Methodist University, Dallas.

The Council *Is* the Churches

Work of the National Council throughout the year proceeded along its usual lines, but this report will mention three events which will indicate the wide range of the Council's interests as through it the member-churches seek to make their witness for Christ effective for all of life.

That last clause is very important. The Council is not some ecclesiastical entity "away out there" separate and independent with regard to the Christian churches in America. It *is* the Christian churches of America *at work together.* This is something we must ever remember. If a higher budget is asked for the Council, it is not a group of executives in New York City imposing an arbitrary request on the member-churches: — it is, rather, the member-churches saying to each other, "There is something different (or something more) we ought to be doing in Christ's name: — do we want to do it badly enough, do our people possess the additional resources we must have if we are to do it, so that together we are willing to ask each other for the added support for the Council's budget?"

It is important to remember this same thing when we hear or read of people criticizing the National Council for something it or one of its agencies or instrumentalities has said or done. The National Council is only the member-churches working together, and its divisions, departments, commissions, bureaus, etc., are made up of ministers and of lay members in good and regular standing in their respective communions. No minister or lay person can serve as a staff person in the National Council, or as a ministerial or lay member of the directing body of any unit of the Council, unless he or she has had the certification and recommendation of a responsible officer of his or her communion. When unsympathetic "outsiders" criticize the National Council or its units, or when ministers or lay people of member-churches disavow or find fault with doings or utterances of the National Council, they are really criticizing or disavowing what some of their fellow ministers and members of the Body of Christ have been doing or saying.

Excerpts from Annual Report of President James E. Wagner to the 33 Synods of the Evangelical and Reformed Church.

Notes on Faith and Order

By KEITH BRIDSTON

"Irreconcilable differences are to be ecorded as honestly as agreements."

It may come as something of a surrise to find such a statement in an cumenical document. The fact that it included in the Constitution of the ommission on Faith and Order of the Vorld Council of Churches, committed as its Constitution also says) "to proaim the essential oneness of the Church f Christ and to keep prominently beore the World Council and the churches ne obligation to manifest that unity and s urgency for the work of evangelism," nay seem even more surprising and ineed contradictory. Yet it is in keeping ith the tradition of the Faith and rder Movement historically, as well as ne basic source of its continuing dyamic. For these two elements have een bound together in Faith and Order nce its beginnings — vision and realm.

ision

The vision is that of the "essential neness of the Church of Christ." Bishop harles Brent, the leading spirit among ne Faith and Order pioneers, constantly tterred to this vision and it was that hich led him and his colleagues to evote themselves without reservation to e cause of Christian unity through the ovement. As one of his prayers for ity puts it:

"Lord Jesus, whose will it is to fold flock and to make us all one in e, behold our earnestness to be gathed into the peace and unity of thy ppointment. Guide us who have lost way into the path leading to thee d to thy purpose. Enable us each and to find thee and in thee to find one nother. Bless our efforts to follow thy unsels and in love to reason together ncerning the things that separate, to end that, misunderstanding and lf-seeking and prejudice being disilled, we may see clearly the blessed al and in passionate devotion pray d seek and knock until we know as are known and love as we are loved."

One of his successors as chairman of ith and Order, Archbishop Brilioth Sweden, urged the Lund Conference 1952 to be faithful to Brent's memory by keeping "before our inner eyes the vision of the One Church of Christ — even when this vision seems to recede to a remote distance."

But this vision has included something more — "the obligation to manifest that unity." As Bishop Brent said at the meeting of the Continuation Committee of Faith and Order in Geneva in 1920, "The vision that God has given us is of the manifestation in visible form of inner unity."

At the Second World Conference on Faith and Order at Edinburgh in 1937, the new president, the Archbishop of York, William Temple, re-affirmed this: "We could not seek union if we did not already possess unity . . . (therefore) our churches sent us here to confer about our differences with a view to overcoming them."

Realism

This is where the element of realism is so important. It is vision brought down to earth "to confer about our differences." If Faith and Order has made a peculiar contribution to the ecumenical movement at large it is showing that differences — within the Christian fellowship — can become a means of unity. As Temple suggests, it is *because* there are differences that ecumenical conference is essential, combined with the faith that through God they can be overcome.

This does not suggest, of course, that differences, even within a Christian community, can be overcome easily. Our sense of urgency must be combined with a sense of God's time. Nor does it suggest that all our differences can be immediately reconciled. Humanly speaking, there are "irreconcilable differences, as over 50 years of Faith and Order discussions have revealed. And the point sometimes comes in ecumenical conversation about our differences — whether in the realm of faith or order — that the best we can do is to register these along with our agreements."

This is the realistic thing to do. To record our differences "honestly," as Faith and Order's Constitution directs, is not to deny the vision. In fact, it is only through realistic honesty that the vision can be kept alive. For if our "essential oneness" is to be manifested, it must be manifested in the real world of ecclesiastical divisiveness and separation. Our differences have to be overcome and reconciled — not by-passed and ignored.

In this approach to church unity combining vision and realism, the Faith and Order tradition is, it seems to me, faithful to the Christian way as we find it in the early church. "And the apostles and elders came together for to consider of this matter. And when there had been much disputing . . . Then pleased it the apostles and elders with the whole church . . ." (Acts 15:6,7,22). The Christian way from the earliest times of the church has been to come together when differences have arisen. Conference — even if "disputing" — is the Christian approach, and not isolation and silence.

Relevance to Local Setting

With this ancient lineage, perhaps it is not too much to believe that the Faith and Order approach to Christian unity is also relevant to the ecumenical task in the United States! The success of the Oberlin Conference was an eye-opener for many in indicating the keen interest in Faith and Order questions in the churches. And it also indicated that the possibilities of participation of the laity, as well as the adaptation of Faith and Order discussions to the local setting, were more than had been expected. Oberlin showed Faith and Order issues could be "popularized" without any significant loss of depth or quality in their treatment.

The question which must be examined more fully is how to capitalize on the progress which the Oberlin Conference, and particularly the efforts which went into its preparation, achieved. No ecumenical body, if it is truly ecumenical — whether on the international, national or local level — can ultimately evade grappling with the realm of faith and order. As Dean Jerald Brauer of the Federated Theological Faculty of Chicago said at a meeting of the Seattle Council of Churches (NATIONAL COUNCIL OUTLOOK, February 1959, page 8): "Local councils of churches can no longer ignore the basic question of what brought them together and holds them together. It is a unity in Christ. To understand this and to live with it, both as a resource and as a problem, is part of the task of the local council as surely as it is a task of the World Council or the National Council."

If differences can bind us together — and the history of Faith and Order seems to show this — then there is still some hope for the ecumenical movement in the United States because, if nothing else, we do have our differences in abundance and in common!

Dr. Keith R. Bridston, secretary of the orld Council's Commission on Faith and lder, is helping the National Council set Faith and Order studies.

Comments from OUTLOOK Readers

"TRUE COUNCILS"

"When Dr. Jerald Brauer, in his fine address installing my friend Lemuel Petersen at Seattle (See February OUTLOOK, page 8) says 'the time has come for local councils to go beyond their usual informal, unsystematic arrangements. They should be true councils,' he manages, in his desire to improve the future of a particular situation to state a generalization which it would be hard for him to document. In addition he succeeds in being unfair to the present, if not to the past.

"After more than 20 years of personal involvement with the council movement and 40 years of association with it, I am confident that Dr. Brauer would not find 'unsystematic arrangements' frequent, let alone 'usual.' I quite agree with him that councils should be 'true councils.' For his comfort let me assure him that most of them are.

"His interest in function and program likewise leads him into a statement that 'their major weakness is that of duplicating the work of the individual denominations.' This is an all too common judgment made on insufficient understanding of how councils actually function.

"There are obvious instances where the program of particular denominations or churches is sufficiently 'strong' and 'varied' so that the people of that church or denomination do not 'need' to avail themselves of similar programs provided by a council. Nevertheless those very programs still need to be provided by a council in order to serve the denomination or churches unable to provide those particular programs for themselves. What appears to be a duplication is not. Unless the council provides the program which looks like a duplication, either most of the denominations or most of the churches would not have it.

"Few if any programs provided by a council are desired by *all* its members. But that does not mean that these *very* programs are not desired by *most* of its members.

"The things that churches and denominations can do *better* together may be just as much needed as those which can *only* be done together.

"The fun of being in the cooperative movement, and it is great fun, is the fun of being at the place which Dr. William Adams Brown once called 'the growing edge of Protestantism.' Nowadays we would add 'and of Eastern Orthodoxy' and, were he alive, he would, I am sure, add it also. 'True councils' have been operating a long time. As a pastor I helped to organize my first in 1918. Dr. E. Tallmadge Root was guest in my home for that occasion. Years later I had an exceptional chance to be close to Roy B. Guild, who helped found so many, including our own in Rochester 40 years ago. Both were interested in 'true councils.'

"Dr. Brauer's comment on the World Council is dear to my heart. Almost as soon as it was provisionally organized in 1938, we developed a Committee of Friends of the World Council as a committee *of our federation*. In order to be able to stimulate within our organization interest in other councils, I wish it had been possible to develop a Committee of the Friends of the National Council as well.

"I'm sure we can all face the future in local cooperation just as hopefully and successfully without being either unkind or unfair to local cooperation as it has been. We are in a noble line of pioneers, most of whom wrought even better than we may now realize."

Hugh Chamberlin Burr,
Federation of Churches
of Rochester and Vicinity,
Rochester, N. Y.

RELIGIOUS TELEVISION

"One statement attributed to me in the otherwise excellent article 'Map Long-Range Plans for Better Broadcasting' in the March issue of OUTLOOK is erroneous. There is general agreement that in 1958 television reached an all-time low (sharp drop in number of live programs; too many Westerns, too much violence, proliferated commercials, etc.). But this only enhances the more the impressiveness of our live religious programming on CBS and NBC. Someone at CBS recently referred to the Director of Religious Programs as 'Director of Live TV.' NCC's *Off to Adventure, Talk Back, This Is the Life* and most of the other current religious TV programs continue to improve. In short, in 1958 *religious* television reached an all-time high!"

S. Franklin Mack, executive director
Broadcasting and Film Commission

THE CHINESE REPUBLIC

"We are very, very glad that Daniel Poling, Vincent Peale and other leading churchmen had the wisdom and the courage to protest heartily the action of a committee of the Fifth World Order Study Conference concerning the policy of the United States toward their dealing with the People's Republic of China. All organizations that want, and are striving to attain, a more Christian nation and a more Christian world, should strongly support the President of the United States in his policy. Not because it is the policy of the Pdesident, but because it is certainly the most Christian policy.

"We heartily agree with the concluding statement of the message of the National Council to 'mediate the love and the judgment of God to this threatened world.' However, as we see it, to mediate the love and judgment of God to this threatened world, and declare for an easier policy toward the Chinese Republic and their admission to the United Nations are just the opposite. We cannot declare for both in any degree of sincerity and call ourselves Christian, any more than Christ could strive to mediate, and admit the priests and Pharisees along with their beliefs and policies, into his Kingdom. If the communists of China would change their beliefs and policies, and work for the same high purposes that the United Nations are striving to accomplish, then they should be welcomed into the United Nations organization. Until that time comes, we are quite sure that no committee of the National Council is representing the desires nor the spirit of their communicants, when they declare in favor of their admittance."

Arthur Lyons
Brook, Indiana

MISSIONARY OUTLOOK

"The January copy I find very interesting, for its missionary outlook.

"I am a member of our local church missionary committee and would like the other members to read and ponder the contents of this number, that we might discuss them at some meeting . . .

"I find people in general, even church people, do not read, and do not want to read, religious literature. I can't see how they expect to nourish their spiritual nature without spiritual food."

Mrs. J. R. Spelman
South Haven, Mich.

Peaceful Uses of Nuclear Energy

(*Continued from page* 17)

or thousands of miles away from the source.

This raises the important moral issue: It is possible to expose persons to radiation without their consent and without perception by their senses, although easily detected by instruments. Much controversy and emotion has served to fog the issues in this field. First, what are the basic facts? If weapon tests were to continue at the present rate for the next 100 years, the background radiation would be increased by one-fiftieth. If a person moved from Hartford to Denver, the natural background would be doubled. If we assume that there is no threshold of radiation for the induction of leukemia, the risk of leukemia would be half as great as that of the naturally occurring background radiation.

The rapid industrial utilization of atomic energy will increase the problem of waste disposal. Sufficient experience has been gained to enable us to say that in a country such as this waste disposal is an annoyance, a minor expense but not a problem from the standpoint of health and safety. The techniques employed are such that health and safety are amply safeguarded. In a country such as Great Britain where population is dense and space small, there are already problems in waste disposal. Of course the best way of handling a problem of waste is to find economic use for that waste, and progress is being made in utilizing the troublesome radioactive fission products for useful purposes.

The atomic energy industry has been shown during the 16 years of its existence to be one of the safest that there is. In refining and handling the approximately two pounds of radium available to the world up to 1940 about ten per cent of those working with it were killed or seriously injured. In the atomic energy industry, to the best of our knowledge, four men have been killed by radiation and less than 50 injured in spite of the fact that there have been tens of thousands of man years of exposure to the equivalent of many tons of radium.

At the present time we look at atomic energy far too much as a threat rather than emphasizing the great hope it offers to us. This source of energy we absolutely require, not now, to be sure, but within ten years. If the present population increase continues, in 1970 the United States will have ceased to be plagued with the problems of agricultural surpluses and will have become a food-importing nation. Only a great new source of energy can hope to arrest, can delay the misery and war that will result from the struggle for mere existence. For example, in India today its entire carbonaceous fuels: coal, oil and wood, could support an industrial development for only five years.

Although the industry is very safe, there is overshadowing it to some extent the fear of a catastrophic accident, one which virtually could not happen, but, nonetheless, must be reckoned as a possibility. In any discussion of atomic energy, one has to consider the appalling prospect of an atomic war. This can be summarized simply by saying that it would be the end of civilization as we know it. It would not be the end of life on this earth, as is sometimes stated by Sunday supplement writers. Whether we like it or not, atomic energy is here, the genie cannot be put back in the bottle. We must learn to control it and to guide it into peaceful channels.

They Take the Church With Them

(*Continued from page* 20)

Greece; Santiago, Chile; Seoul, Korea; and New Delhi, India.

A sense of fellowship among these scattered churches has been developed by issuing a bi-monthly *Overseas Newsletter* and by regional consultations, one in Paris for the union church ministers of Western Europe and one in Beirut, for those serving union churches in the Near East. Preliminary arrangements are under way for two regional consultations in Latin America early in 1960.

It is of great significance to realize that this overseas ministry reaches directly an estimated ten to fifteen thousand actual members, plus many times that many attendants, not to mention all the others less directly influenced. Most of these churches are fully self-supporting and have inspiring benevolent interests generously underwritten. These are in large measure local, thus strengthening the bonds between these churches and the national or indigenous Christian bodies.

Incidentally, in 1958, 19 of the stronger overseas union churches appropriated over $3,000 to the department in recognition of the service rendered them and to assist other beginning churches, for the department does extend some financial aid to churches just reaching the point of self-support with a full-time minister.

Although these churches can handle normal operations, when they outgrow some borrowed chapel, capital outlays for proper accommodations are beyond local resources. They move ahead valiantly and with sacrificial giving, but often need help. There are pressing necessities for building assistance from many places — Lima, Peru; Bogota, Colombia; San Juan, Puerto Rico; Teheran, Iran; and The Hague, Netherlands, to mention only the most significant requests.

From the best seller *The Ugly American* to daily news items, we are being reminded of the impact of individuals from among us upon other cultures. These churches, this sort of overseas churchmanship, will help determine what America can mean to the world.

As Dr. John A. Mackay of Princeton wrote to the new minister of the Union Church in Lima, Peru:

"No task is more important in the great capital cities of the world today than to minister to citizens of the United States and of the British Commonwealth who may be living there. No witness can be more effective than that of laymen and women who are not ashamed of Christ and His Church in the environment where they carry on their business or serve in some professional capacity. To minister to such people, to nurture them in faith, and to inspire them to live worthily of Christ is a great God-given task."

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Inflation

(*Continued from page 7*)

arise the dilemmas that go with an individual's concern to act responsibly toward the cause and cure of inflation. What they are may best be shown in question form.

Some Dilemmas

In anticipation of a price rise should a Christian as a consumer buy things that he expects to need later on but does not yet need? At what point do such purchases become hoarding?

Should a businessman raise prices or a worker join in pushing up wages faster than productivity is increasing (a) in the business establishment, (b) in the industry, or, (c) in industry generally?

Should a consumer borrow to buy in an inflationary period, in view of the effect of credit expansion on the supply of money and inflation generally?

Should a citizen support governmental measures against inflation which he believes will be effective generally in curbing inflation but which he also believes will have an unfair impact on groups in the nation other than his own?

An inflationary factor occurs when wages and salaries, as well as profits, increase beyond the increase in productivity. Many occupations by their nature do not lead to increased productivity of their workers. Examples of these occupations are barbers, policemen, teachers, and clergymen. Oh what basis, if any, can barber shop proprietors, city governments, boards of education, and local churches justify raising wages or salaries in these occupations?

Do workers in the lower paid occupations have any responsibility not to take advantage of an inflationary situation to push their wages up nearer to those of other groups?

The demands of the businessman's customers and his financial ability usually are larger during inflationary than in non-inflationary periods. Does he have a responsibility to avoid the expansion of plant and equipemnt during inflationary periods?

What should a Christian citizen's position be toward anti-inflationary action by the Government which is likely to cause some unemployment?

South America

(*Continued from page 6*)

sion of the Churches on International Affairs concluded his article: "Yet in this tragedy there has been a victory of the spirit, for Evangelical Christianity has continued to grow in Colombia, its members and sympathizers today numbering 60,000 persons."

One who sees South America for the first time, Dr. Yoder explains, is struck by the vast gulf between poverty and wealth. The need of the masses hits him hardest when he leaves the gleaming new cities or walks along their back streets. This is especially true in Ecuador, Peru and Bolivia, where the Indians are caught up in the 20th century completely unprepared.

Reaching out to the poorest in emergencies of drought, flood and famine is the National Council's Department of Church World Service, whose work in Latin America was described by Betty Richardson in the March issue of Outlook. Helping them in long-range rehabilitation and development programs are the Christian Rural Overseas Program affiliated with Church World Service, and Heifer Project, Inc., which delivers livestock, hatching eggs, bees and chicks contributed by American farmers and churches to improve strains and produce food.

"One who returns to South America even after only a couple of years," says Dr. Yoder, "is immediately impressed by the progress which is being made in every field. New housing—even a new city, Brasilia, which will be the capital of Brazil, and new schools are concrete indications of a demand for a better life, more education and social equality. This is thrilling to see when one realizes its potential for the growth of Protestantism in South America."

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BOOKS

he Creative Years

By Reuel L. Howe, Seabury Press, reenwich, Conn., $3.50.

This book will be of major interest to ny adult between the ages of 30 and 5. For the adult who has not yet reach- d 40 the important questions with hich one must live during "the middle ears" can be anticipated because of r. Howe's penetrating presentation. or the adult who has left 40 behind is volume will be a source of genuine ersonal insight and real encourage- ent. Don't misunderstand this "en- ouragement"—the issues of life that r. Howe exposes are the difficult ones, ut the insight which he provides is ealistic and helpful.

Dr. Howe presents his theme by a ombination of critical incidents in a ctional life of Dick Foster and then in rn provides a commentary upon these cidents. The incidents themselves me from the business activities of Dick oster; from his personal problems; om his marital difficulties with Julie, is wife; from his evidences of family reakdown in what is happening to his ildren; and from his effort to find me source of psychological and the- logical understanding. By moving con- stently from fictional incidents to com- entary Dr. Howe challenges the reader ith situations that everyone has had me experience with and gives informa- n that provides a new understanding the difficulties of the middle years. l of the important theological themes present, and the analysis of love in various redemptive roles in personal d social life is most rewarding.

Who can use this book? This is the nd of help that many a minister has hed he had in counseling with those their middle years. For the layman is book will provide some moments of flection and personal scrutiny which not help but strengthen persons in eir daily living even though it dis- rbs them with the questions that must faced.

Thomas R. Bennett

opular Religion

By Louis Schneider and Sanford M. ornbusch, University of Chicago Press, icago, $4.50.

Forty-six popular religious books, 75-1955, are analyzed by the authors. he titles were selected by criteria ex- ained at length by the sociologists aking the study.

They include Hannah W. Smith's *The Christian's Secret of a Happy Life,* 1875; Henry Drummond's *The Greatest Thing in the World,* 1890; Russell H. Conwell's *Acres of Diamonds,* 1901; Harold Begbie's *Twice-Born Men,* 1909; Bruce Barton's *The Man Nobody Knows,* 1924; Emmet Fox's *Power Through Constructive Thinking,* 1932; Henry C. Link's *The Return to Religion,* 1936; Joshua L. Liebman's *Peace of Mind,* 1946; Peter Marshall's *Mr. Jones, Meet the Master,* 1949; Fulton J. Sheen's *Peace of Soul,* 1949; Norman Vincent Peale's *The Power of Positive Thinking,* 1952. Harry Emerson Fosdick's *On Being a Real Person,* 1943, and two others of his titles are included. The authors state that Dr. Fosdick is an unusual writer in the group because of his knowledge of modern philosophic and scientific inquiry.

According to one report published in 1956, quoted in this book, over 2,000,000 copies of Peale's *Power of Positive Thinking* were sold by 1955; and over 1,000,000 copies of Liebman's *Peace of Mind.* Catherine Marshall's book about her husband, Peter Marshall, *A Man Called Peter,* had sales of over 1,300,000 by 1955; her husband's *Mr. Jones, Meet the Master* received a circulation of 500,000.

This literature, say the authors, is "nearly empty of references to the social gospel . . . That movement might virtually never have existed as far as the preoccupations of our writers are concerned."

The themes and trends are summarized in terms of "constant elements" and "variable elements." Among the 18 constants: "Religious faith is viewed as likely to bring *either* wealth or (emotional and physical) health." "Religious faith is said to save the making of decisions . . ." "Religion promotes success, successful living, life mastery." "The association of poverty with virtue is nearly absent."

Among the variables; "The theme that religion brings wealth has declined since the end of the depression, but health, physical and emotional, has received considerably increased attention in recent years." Since the 1920's the testimonies from scientists with respect to the value of religion are more frequently quoted than in the earlier books. During recent years there have been increasing "emphases on attending and participating in church, reading the scriptures, and consulting a spiritual counselor. . ."

"A large task of interpretation remains after content analysis has been done, and for this the analysis is an aid, not a substitute."

An evaluation is made by the authors respecting "four significant aspects of

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the literature: its effort to bring comfort to readers by way of religion, its component tradition of common sense and wisdom about living, its expressions of religious feeling, and its stress on conformity."

BENSON Y. LANDIS

Tariro

By ARVID H. ALBREKTSON. Translated from the Swedish by Elsa Kruuse, Muhlenberg Press, Philadelphia, Pa., $3.00.

Tariro is the moving story of the clash of Christian culture with ancient tribal custom. But it is more than that. It is a study of the deep motives of human behavior in a primitive culture. Everything is here. Vengeance. Family loyalty. Greed. Aspiration. Lust. Yearning for security of spirit. The poet. The practical man. The politician. The missionary.

These and many others in the Southern African setting are carefully portrayed by one who is a keen student of human nature with many years of experience in the area of Africa where his novel is set. The author is a Swedish Lutheran pastor and missionary, who has just been made the first bishop of the African Evangelical Lutheran Church of Southern Rhodesia.

The novel is the story of an African girl, Zapera, and her family. The author has woven together an exciting plot which makes the book difficult to lay down. It is not in the least unrealistic, however, and one can easily imagine that all of these events and these many kinds of people are found among those whom Bishop Albrektson has served. His story is not all sweetness and light. Far from it! He treats quite frankly with discerning sensitiveness all the human failings which mar tribal village life.

At the same time, Bishop Albrektson is eager to show that when Christ does take hold of a person, be he so-called "primitive" or civilized, life does change. Instead of fear and superstition, life takes on purpose and hope. Indeed, "tariro" is the tribal word for "hope," and the name which Zapera plans to give her first child. Zapera early lost her parents and became a pawn for one who sought to gain a large bride price and for another who wished to use her to discredit his neighbors. To those in the mission school she was a very bright and promising child with a tremendous drive to be "tops in everything." How it gradually dawns on her what it means to be a Christian is the thread of the fast-paced story.

For one who is not a professional writer, Bishop Albrektson has a vigorous and flowing style, scarcely what one would expect in a churchman of such high position. As far as one who knows no Swedish can judge, the writer would say Elsa Kruuse has done an exceptionally fine job in translating the book into strong and straightforward English.

Almost without realizing it, the reader of this novel has an elementary course in anthropology. The vast importance of cattle as the chief form of wealth, polygamy resulting from the need for workers, the bride price, reactions of people in time of famine, the forgetting of misery in corn-beer parties, the consultation of the witch doctor, strange customs accompanying a birth, the ignorance of health practices, yearning for education—are found among these people. The novel is an excellent background book in preparation for the "Christian Mission in Africa" which is the interdenominational mission theme for 1959-1960.

Last but not least to be commended is the artist, Rune Lindstrom, who has made a dozen or so delightful line drawings which add immeasurably to the interesting text.

WILLIAM C. WALZER

Working with People in Small Communities

By CLARENCE KING, Harper & Bros., New York, $2.50.

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ith their problems. Beginning with the udy of "an underdeveloped" commun- in the United States, the account roceeds through presenting other case udies of various kinds of community evelopment problems. These studies me from nine different countries in rying stages of social and political ganization, but in each case the com- unity presented is a study of another pect of community development.

One of the most helpful aspects of is book is the attention given to the les of those persons who are attempt- g to bring about change in the com- unity. Each of the chapters is a candid resentation of both the errors and suc- sses. This book, therefore, is especially luable for persons who would like st-hand data on the kinds of problems ncountered in helping the social ange. The major disadvantage of this udy in community development is that lacks an overview which would sum- arize and further analyze some of the current problems and roles which per- ns involved in community develop- ent processes need to understand.

THOMAS R. BENNETT

History of the Christian Church

By WILLISTON WALKER, (Revised Edi- on), Charles Scribner's Sons, New ork, $5.50.

Williston Walker (1860-1922) was the stinguished "Titus Street Professor of clesiastical History" at Yale Divinity hool. His book *A History of the Chris- an Church,* has for about 50 years been standard college and seminary text in field.

A new edition has been called for and ofessors Cyril C. Richardson, Wilhelm uck and Robert T. Handy have ought the classic up to date. Richard- n has edited the period to the Middle es; Pauck has continued through the formation; and Professor Handy from ritanism to 1958.

One of the best parts of the book is treatment of the ecumenical move- nt in "Period Seven."

One of the finest practical sections is "Bibliographical Suggestions," which come critical bibliography of great e to the student and to the general ader.

Much of the flavor of Walker's original iting shines through. Church history n be written as a mere listing of ological controversies, organizational nflicts and unending dates; Walker's itings are lively with personal illus- tion and keen insights into religious d economic affairs.

A greatly useful work has been reborn d may confidently look to another lf-century of usefulness.

T. K. THOMPSON

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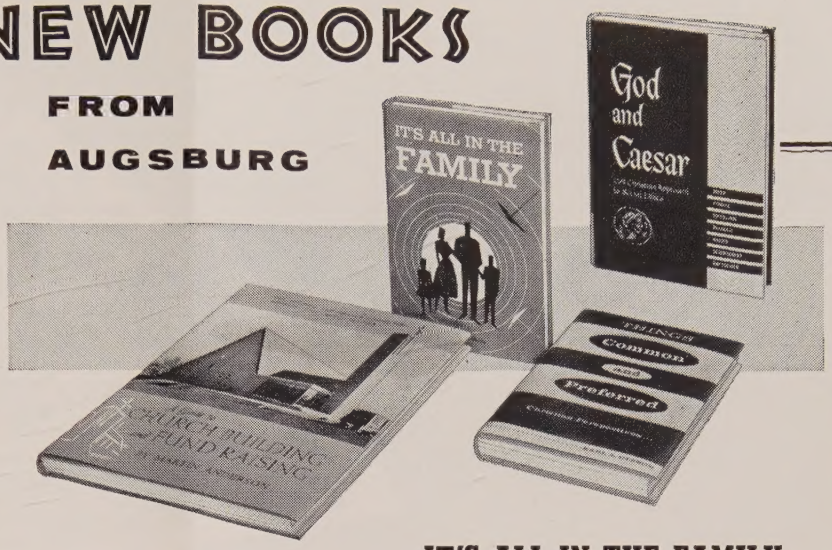

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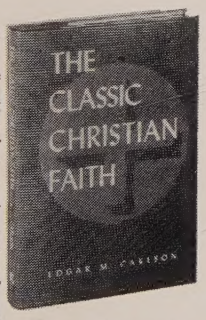

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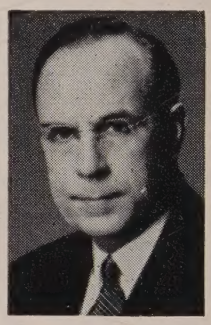

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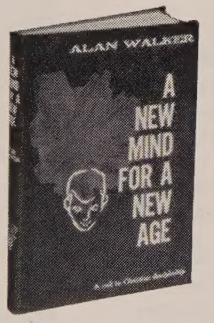

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